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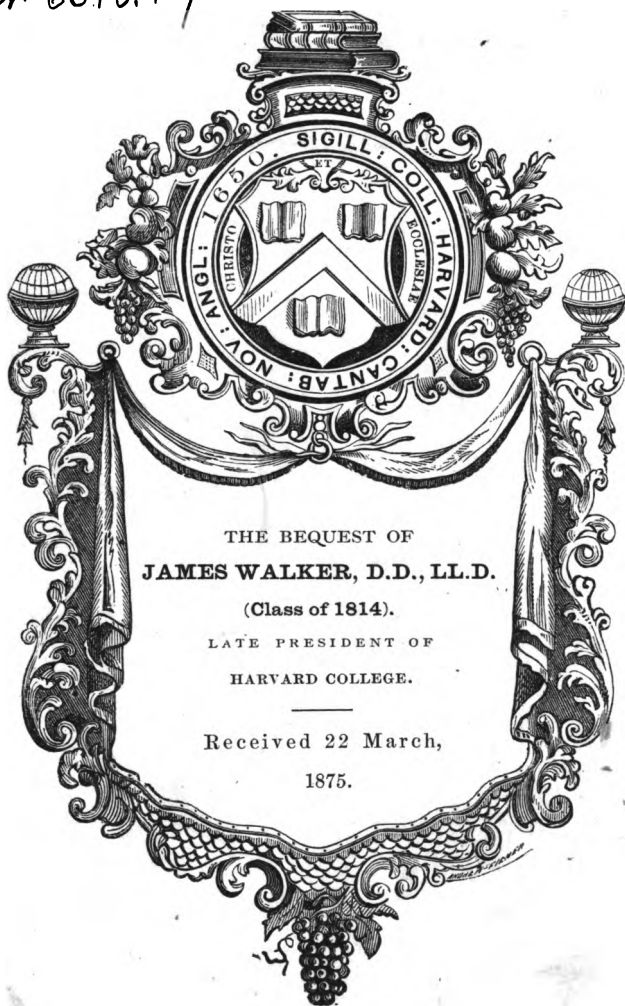
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Yours affectionately
P. Pearson

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A BRIEF
M E M O I R
OF THE
L I F E, W R I T I N G S,
AND
CORRESPONDENCE,
OF THE
REV. EDWARD PEARSON, D.D.

LATE RECTOR OF REMPSTONE, NOTTS.,

MASTER OF SIDNEY SUSSEX COLLEGE, CAMBRIDGE, AND
CHRISTIAN ADVOCATE IN THAT UNIVERSITY.

By William Dowell Hunt.

LONDON :

SIMPKIN, MARSHALL, AND CO.
CAMBRIDGE, DEIGHTON. IPSWICH, SHALDERS.

1845.

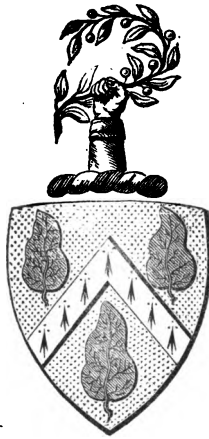
~~1719~~

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Walker Bequest.

Ipswich: printed by James Shalders.



TO THE MEMORY
OF THE
REVEREND EDWARD PEARSON, D. D.
A MAN POSSESSED OF EVERY VIRTUE
THAT COULD ADORN AND EXALT THE CHRISTIAN CHARACTER,
AND WHO,
WITH GREAT TALENTS, EMINENT PIETY,
AND GENERAL WORTH,
RAISED HIMSELF, BY HIS OWN EXERTIONS,
TO THE HIGHEST HONOURS IN THE UNIVERSITY OF WHICH
HE WAS A MEMBER,
THIS MEMOIR IS,
WITH FEELINGS OF RESPECT AND ESTEEM,
INSCRIBED.

P R E F A C E.



HAVING, by marriage with the Niece of Dr. PEARSON, and other sources, become possessed of his Manuscripts and Correspondence; I have lately availed myself of the opportunity, which a few leisure hours from my Professional engagements have afforded me, of undertaking the task of perusing and arranging them. It was the intention of his Brother to have undertaken it himself; but the shock which he sustained at his death was so great, that, although he survived him nearly twenty years,

his feelings would never allow him to engage in it.

That I have derived great pleasure from the perusal of these Papers I cannot deny, and feel myself amply compensated for the time it has occupied me.

Dr. PEARSON had, it appears, written some account of his Life at an early period of it. In alluding to this, in one of his Letters to his Brother, he states, "If ever it should fall into your hands, it may afford you some amusement; but this, and others of my Papers, will ne'er be seen by mortal eye, while I tread this earthy ball." I regret having been unsuccessful in finding this document among the Papers in my possession, as it would have been of great assistance to me upon the present occasion, and disclosed many circum-

stances which must now, of necessity, pass by unnoticed.

Amongst his various correspondence, I found some, which I think will not be looked upon as unimportant at the present day; namely, that which passed between Dr. PEARSON and the late Right Honourable SPENCER PERCEVAL, Chancellor of the Exchequer, upon founding a Ritual Professorship in the University of Cambridge. Mr. PERCEVAL's name, as the intended Founder, was, by his express desire, concealed from the University, and I believe up to the present time it has never transpired.

This circumstance alone will, I think, be a sufficient apology, if any be necessary, for the publication of this Memoir.

I cannot conclude without embracing the

opportunity which is thus afforded me, of expressing the grateful sense I entertain of the many kindnesses I have experienced from Dr. PEARSON'S Family.

WM. POWELL HUNT.

IPSWICH,

25th March, 1845.

MEMOIR.

THE Reverend EDWARD PEARSON, descended from a collateral branch of that distinguished Prelate, Dr. JOHN PEARSON, Bishop of Chester, was born at St. George's Tombland, in the City of Norwich, on the 7th November, 1756. His father, Mr. EDWARD PEARSON, was the Son of a Clergyman, who died early in life, leaving a widow, and this only son, in good circumstances. She soon contracted another marriage, which, turning out unfortunately, her property became wasted, and her son, who by this means was prevented entering the Church (for which he was intended), was placed with a respectable Woolstapler in Norwich, which business he ultimately followed in that City

for several years. He afterwards came into Suffolk, and resided at Tattingstone.

The subject of this Memoir was the eldest Son, who, evincing an early taste for literary pursuits, applied himself diligently to study; and having had no advantages from Public Schools, and but little from private instruction, he may be justly considered as having himself laid the foundation of all his future attainments.

His amiable and unassuming manners as a Youth, added to his indefatigable exertions in study, soon brought him into the notice of several Gentlemen residing in the immediate vicinity of Tattingstone; and amongst them the Reverend HARRY HANKEY, Rector of East Bergholt, who, from the vicinity of this place to the former, had frequent opportunities of cultivating an acquaintance with his youthful friend: and so sensible was he of his superior abilities, that he earnestly advised his father's sending him to one of the Universities, to which the latter assented. Mr. HANKEY im-

mediately applied to his friend, Dr. WILLIAM ELLISTON, then Master of Sidney Sussex College, Cambridge, giving him the particulars of his young friend's course of reading, to which he received the following reply :

“ Cambridge, 5th April, 1778.

“ Dear Sir,

“ ON my return hither a few days since, I was favoured with your letter respecting young PEARSON. It is not unusual with us, at Sidney, to admit by proxy ; and if you will at any time take the trouble of examining him, and will tell me that he is qualified for admission, his name shall be immediately put upon the College-Boards, and he will save the expense of a Journey to Cambridge.

“ I am sorry to find he has only just begun with the Greek Language ; but am of opinion that, by close application to his studies till the beginning of next November, he may qualify himself to attend lectures.

“ Amongst our Under-graduates, we have several very good classical scholars; so that you cannot press him too much, as well for his credit as his advantage, to divest himself if possible of all other engagements, and to attend solely to his own improvement both in Greek and Latin.

“ I am, with great esteem,

“ Dear Sir,

“ Your faithful humble servant,

“ W. ELLISTON.”

“ The Rev. Mr. HANKEY,

“ East Bergholt, Suffolk.”

The advice here given was not unheeded, for by the month of October following, Mr. HANKEY found, that his young friend had made sufficient progress in his studies to qualify his entry at the University, and he was accordingly entered as a Sizer of Sidney Sussex College.

The Rev. JOHN HEY, then Tutor of the

College, and afterwards Norrisian Professor, called upon him the day after his arrival, and examined him as to the proficiency he had made in his studies. He expressed himself perfectly satisfied, and advised his diligent application to them. Mr. HEY then informed him, that through the kindness of Dr. ELLISTON, he had, before his arrival, been elected by the Master and Fellows into two Exhibitions of £12 and £6 per annum, and was also the Master's Sizer. After another course of reading, he was examined by Dr. ELLISTON, who, as well as Professor HEY, was struck with his talents and powers of mind, which, combined with his pleasing and gentle demeanour, soon gained him their notice and esteem.

Feeling sensible of their marked attention and kindness, gratitude called upon him to express his thanks to the Gentleman, who had been mainly instrumental in causing him to be sent to the University: this he did in the following letter—

“ Sidney College.

“ Rev. Sir,

“ I FIND it a very difficult task to express myself as I would wish to do, on the occasion that calls upon me to write this letter; and you must attribute it to this difficulty, that you have not heard from me sooner, which, as often as I have begun to write, have deterred me from proceeding. As I considered, however, that all I could say would only amount to an assurance that I have a grateful sense of your favors, I thought myself unjustified in further delaying to make that assurance for the sake of doing it in the best manner.

“ I have received from you repeated professions of friendship, and now experience the fruit of those professions, in being placed, principally by your means, in this Seminary of Learning, where nothing but my own assiduity is wanting to qualify me (with respect to literary acquisition) for entering on that employment, which *I have so much desired* to engage in. Such favors conferred upon one, who had

no particular claim to your esteem, and consequently proceeding from the most disinterested motives on your part, cause such impressions, in a mind not totally devoid of gratitude, as cannot easily be expressed.

“ I believe you have already been informed by my Father, that Dr. ELLISTON has fulfilled the promise he made to you, by putting me in immediate possession of College-Emoluments.

“ I am, Sir,

“ Your obedient servant,

“ E. PEARSON.”

“ The Rev. Mr. HANKEY,

“ East Bergholt.”

After passing the Christmas Vacation at Tattingstone, he returned to College in February, 1779, and diligently prepared himself to contest the Mathematical Prize, which was to be awarded at the Annual Examination in that year: his exertions were successful. The prize was awarded to him; and he received, on that occasion, the compliments of all the Members

on his success. The Classical Prize was given to a Mr. HARDY, but Mr. PEARSON had no thought of being a competitor for it ; however, he was examined as one of the four who appeared to have any chance of success, and the Society expressed themselves well satisfied with his proficiency in that branch of learning.

The fatigue of passing through so many examinations was undoubtedly too much for his strength, for he says, "For my own part, I was so fatigued, that I thought, even if the prize was certainly to be obtained at such an expense of pains, it was dearly bought, much more when there was at least an equal chance of my losing it," for "Sure of the toil, uncertain of the prize ;" and in a letter to his Brother, about two months afterwards, he says, "I study but little in Mathematics, and 'tis a question, whether I shall persuade myself to acquire knowledge enough in them, to gain even the lowest Honor at taking my Degree. However, as I trust the ardent thirst I once had for Academical Honors is now pretty well al-

layed, from a conviction that they, as well as all things else, are vanity itself, I hope my disappointment in such a case will be far from insupportable."

Though by no means regardless of the distinction to be acquired by Academical Honors, he only considered them as subservient to things of greater importance; for he again writes—"The most certain, and indeed only probable way, for a Man who is ambitious of being distinguished in the World, to gain his point, is, to inform himself in such a manner, and acquire such knowledge and skill, as will make him really useful and valuable." These sentiments, which he entertained in his early career, he steadily adhered to through life.

At the Annual Examination in the following year, although not desirous of obtaining either the Mathematical or Classical Prize, he was anxious to pass, as he writes, "respectably in both branches of learning." This he evidently

did, as the Examiner told him he had passed in such a manner as made him stand in the very first line, and so as to give him good chances for both prizes. He did not succeed in obtaining them, nor did he expect it; but the Bachelor's Prize was awarded to him and another Gentleman. He appears to have been well contented at passing so satisfactorily, but he thought he should not be persuaded to enter the lists of contention any more. In one of his letters he says, " I may add with truth, that my endeavours to obtain Honors of this kind (to speak of them in that light only) proceeds much more from the desire I have to afford pleasure to those who are my friends, than from any ambition I have to be distinguished."

His talents and acquirements had gained him the notice of the principal Members of the College, among whom were Dr. ELLISTON and Dr. HEY, who eventually became his warm and attached friends. A short time before taking his Degree, the latter Gentleman, who

held the Rectory of Passenham, in the County of Northampton, appointed him his Curate, on the 26th of April, 1781 ; and on the 26th of June following, he was Ordained by the BISHOP OF PETERBOROUGH, and proceeded to the duties of his Curacy.

In 1782, he proceeded to the Degree of B. A., and was sixth Senior Optime in the Tripos of that year. In the month of September following, he was offered the Mastership of Halifax School, which he declined ; as well, he says, from a distrust of his qualifications to discharge its duties with propriety, as from a desire of reserving to himself an opportunity of improvement, which would not consist with such an engagement.

About this time he commenced his Literary Career, by publishing a Series of Letters on Education, from a Brother to his Sister, in the Lady's Magazine. For this he was liberally remunerated by the Editors of that Periodical.

As soon as the Statutes allowed, he was elected a Fellow of his College.

Possessed of a naturally cheerful disposition, and great kindness of heart, he soon gained the esteem of the Inhabitants of the Parish over which he presided, and with the principal part of whom he cultivated an intimate acquaintance. The Rev. Mr. WALKER, then Rector of Stony Stratford, also engaged him as his Curate, and at whose house he was constantly in the habit of meeting the principal families resident in and about the neighbourhood, from whom he invariably received every mark of attention.

Although his acquaintance was much sought after, he did not allow this to interfere with his studies or Parochial Duties, the latter of which he always considered of paramount importance. He devoted much of his time to Theological Pursuits, and made them the principal object of his studies. The reading of some of St. PAUL's Epistles in the original

Greek was, at this time, a favourite pursuit, in which he was much assisted by Mr. LOCKE's Paraphrase and Notes. With respect to the beauties which opened to him in perusing these Epistles, he writes, " I will only say, I adore in silence. The sagacity Mr. LOCKE has discovered in the work I have just mentioned, and the light he has thrown on his subject, furnish me with new occasion to admire his genius, and to acknowledge how much I am indebted to him. Indeed I must own, that he, more than any author, has contributed to enlarge my mind (so far as it is enlarged) and to give me a just notion of Things. When I contemplate the genius of that great Man, I am lost in admiration and wonder. We may see in him, to what excellence the human mind is capable of attaining; with due cultivation of its powers. How great then is He who formed it! How great must He be, who hath put wisdom in the inward parts, and hath given understanding to the heart! This is a reflection to which we should ever be led, by whatever excites our admiration. We

should consider the source from whence every thing admirable proceeds—we should consider, that the most extensive views we can take of the wonders of creation, comprehend but a very small part of the whole. Elegantly is it expressed in the Book of Job, after enumerating some of the principal objects of the visible world—‘ Lo ! these are parts of his ways ; but the thunder of his power who can understand ! ’ ”

The Unitarian and Trinitarian Doctrines were at this time the subject of some dispute ; and in conversing with a Lady upon these topics, who said, “ It mattered not what were our opinions on these points if they had no influence on our practice,” he made the following reply : “ It must be owned, that the great duties of morality stand on the same ground, whatever are the articles of our creed ; and that a difference in speculative opinions should promote, rather than hinder, the exercise of charity : but still, surely, it is not a matter of indifference, whether we have right notions of

the Deity or not ; for our sentiments, and behaviour towards him, depend on the idea we have of him. For instance, if JESUS CHRIST be God, and we do not consider him as such, we do not act towards him as the relation we have to him requires ; and are deficient in a great point of duty and gratitude. On the other hand, if JESUS CHRIST be not God, and we worship him as God, then we act improperly towards him ; and are guilty of idolatry, in giving that honor to the Creature which is due to the Creator only. These considerations, however, ought not to disturb our minds, though we should not be able fully to satisfy ourselves in our enquiries, for all involuntary mistakes of the understanding will undoubtedly be pardoned ; but they ought to excite our endeavours to acquire as just notions of the Deity as we possibly can, and, as the best means to this, they should prevail with us to study diligently the declarations of the Scriptures concerning him."

His active mind appeared ever engaged in

promoting the welfare of his fellow-creatures ; and when the subject of Capital Punishments, with a view to their amelioration, had engaged (which it did at this time) much of the public attention, he committed to writing his own opinions and ideas thereon, and forwarded them to the Editors of one of the London papers ; but it never appeared to have reached them. He felt much vexed at this, as Sir CHARLES BUNBURY, then one of the Members for the County of Suffolk, had, it appears, got his idea, and intended to found a Motion upon it in the House of Commons. Finding this to be the case, he forwarded his own paper, with which he had taken some pains, to the Editor of the Gentleman's Magazine, where it was inserted in the month of August, 1784, under the title of " Strictures on the present State of the Convict-Laws." And as it never appeared but under the initials E. P., it is here given *verbatim* :—

“ 3 July, 1784.

“ Mr URBAN,

“ The internal government of nations has been in a state of progressive improvement for several ages past, and it is perhaps, in the present, arrived as near to perfection, in most respects, as the nature of things will permit. There is, however, one respect in which great room still remains for improvement:—the nature of punishing heinous offenders against the laws, so as most effectually to answer the end of punishment, does not seem to have been yet discovered. The number of capital punishments which occur, in our own nation in particular, is a circumstance that alarms the feelings of humanity: we enjoy the protection which the laws afford us with an imperfect satisfaction, when we reflect, that it is purchased with the violent and premature death of so many of our fellow-creatures. Did the *cruelty* of our laws give them additional force in deterring men from incurring the penalties of them, their cruelty might perhaps admit of

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defence; but this does not seem to be the case. In fact, their being, in a legislative view, too severe and indiscriminate, has occasioned a great relaxation in the execution of them; and this relaxation, though commendable with respect to the spirit it proceeds from, has been found to produce the most pernicious consequences. The threats of punishment, in order to have the full effect of which they are capable, must be rendered as little liable to evasion as possible.

“ The most profligate persons reason, in some degree, on the consequences of their actions; but they are ready to delude themselves with the slightest chance of impunity, and to act on it as an absolute certainty. To the chance, therefore, of escaping altogether from the penalties of the law, let us not add the probability of their being mitigated after the conviction of the offender. In the present state of things, a man, under the first temptation to commit a capital crime, may reason thus: ‘ I am going to do an act, for which I

know the laws will on conviction sentence me to die; however, I have some chance of escaping the pursuit of justice, and if I should be taken and convicted, as this is my first offence, they will think it cruel to hang me: the judge, therefore, will most probably reprieve me, or, if not, the King certainly will, and then I shall be but transported at worst; or, perhaps, after a short imprisonment, I shall be discharged without further punishment.' Thus, in whatever mode our present laws are executed, they are attended with bad effects. A relaxation, by rendering the consequences of crimes indeterminate, encourages men to offend in the hope of impunity; and when, to avoid this effect, the threatened punishments are strictly executed, we are shocked at the sacrifice of so many human victims, and lament that the peace of society must be maintained at so dear a price.

"It deserves therefore to be considered, whether, by making *fewer crimes to be capital*, and at the same time rendering the punish-

ments which may be appointed instead of death *more certain*, these inconveniences might not, in some measure, be avoided. Let the penalties of the law be less severe, or however less sanguinary ; but let them, with a very few exceptions, be invariably inflicted on conviction. Few men are arrived at such a state as to be utterly incorrigible : to those, whom the nature of their crimes denotes to be such, death should still be the punishment ; with respect to the rest, if their preservation can be made consistent with the public security, they should be *corrected* and not *destroyed*—they should be put under such a course of discipline as, while it convinces them of their errors, may show them that happiness is still in some degree within their reach ; and that the amendment of their conduct, as it is the *only*, so it is even yet a *certain*, method of restoring them to the enjoyments they have forfeited.

“ In pursuance of this idea, might not some such plan as the following be adopted ? Let houses be erected in different parts of the

kingdom, to the number of two or three in each circuit, for the purpose of labour and confinement, under the name of *Felons' Workhouses*. Let the first of these be put under a severer discipline than the second, and so on (if there be more than two to a circuit), that the *kind* as well as the *duration* of punishment may be suited to the offence. To a residence in these workhouses for the space of one, two, three, &c. years, according to the malignity of their crimes, I propose that convicts be sentenced; and that this punishment be the *express penalty* of the laws, and not a *mitigation* of that which they have appointed. None but the officers set over them should have access to them; and they ought to have no communication, not even by letter, with persons out of the house, and as little as possible with each other. Perhaps it may be necessary to let them labour together; but, if they are kept in small parties, the presence of overseers may prevent irregularities. At night, they should be confined in separate cells. It would be advisable, if it could be managed, that their con-

dition should be made to depend in some measure on their conduct, and to improve in proportion to the amendment of their behaviour. The degrees of punishment would by these means be greatly varied, and the mixture of solitude and social labour would tend to bring these unhappy creatures to a proper recollection. Confinement, and an obligation to labour, is, to those whose crimes arise from idleness and dissipation, a punishment as severe as can well be imagined: the dread of it, therefore, will have a powerful influence in deterring men from incurring it; and as to those who may incur it, the *forced* submission to a temperate and regular method of life will, no doubt, have a happy effect in bringing them to a *voluntary* sobriety. That difficulties would arise in the execution of such a plan, with respect to the nature of the employment, and to many other circumstances, the failure of a somewhat similar one gives us sufficient reason to apprehend; but, notwithstanding this, I doubt not, that, by a proper exertion of skill and authority, these difficulties might be

surmounted. My purpose at present is only to give a hint of what appears to me a practicable scheme of great importance, and as such worthy the attention of the legislature.

“ But I despair of ever seeing the very desirable end of *preventing crimes* attained, to the degree which I think possible, till some method for the *better education of the children of the poor* be universally adopted. Whether the general establishment of *Houses of Industry* would effect this, I am not fully satisfied ; but I think that, under proper regulation and with some improvements, they are more likely to do it than any other practicable plan that has yet been suggested.

“ Yours, &c.

“ E. P.”

Whilst at Passenham, he devoted some portion of his time to reading the Greek authors ; and in speaking of the Greeks he says, “ My admiration of them does not increase, on a

more intimate acquaintance with their history. There are, it must be confessed, surprising instances of courage and military conduct; but actions *truly great* must have a higher motive, than that which seems to have given birth to all theirs, *the love of their country*. To this love of their country they sacrificed every consideration; and while that was consulted, the most unjust and cruel measures, that might accidentally promote it, were esteemed meritorious. Perpetual discord, war, and desolation, were the consequence. No lasting peace can be expected on the earth, till men, looking beyond the contracted limits of an artificial society, act on a more enlarged plan, and extend their love to *all mankind*."

His constitution, which was never strong, was much shaken at this period, partly from too close application to study, and partly from taking too great bodily exertion. On one occasion he walked to Newport, a distance of about six miles, in very hot and rainy weather, to hear the Charge of Dr. THURLOW, Bishop

of Lincoln, at his Visitation, when his friend, Dr. HEY, was to preach. He complained of being very fatigued on his return, and soon experienced such alarming confirmations of having exceeded his strength, that he would never, he said, if he could avoid it, undertake such a walk again. He appeared to have had many drawbacks on his health this year, and it was many months before he recovered his wonted strength. In 1785, he proceeded to the degree of M. A.

He had long intended to make a trial of his Theological powers, in writing for the Annual Prize founded by Dr. NORRIS at Cambridge; but his numerous avocations, added to the care of two Curacies, would not allow him time to devote to it till the following year, 1786, when he wrote "AN ESSAY ON THE GOODNESS OF GOD, AS MANIFESTED IN THE MISSION OF JESUS CHRIST," which was the subject given by the Norrisian Professor for that year. It was delivered in to the Examiners, according to the terms prescribed by the Founder, and

unanimously declared to be the best. The information of his success was conveyed to him by Dr. HEY in the following letter :

“ Sidney College, Cambridge,
“ Saturday Night, Apr. 15, 1786.

“ Dear Sir,

“ I may now venture to confirm my congratulations on your having gained the Prize. You will now think of getting your Dissertation printed ; and I will send to Mr. PINGO, the engraver, and get the Medal to be sent to the Vice-Chancellor, Dr. TURNER. I have read your Essay with much pleasure, and deposited it with Mr. HUNTER, as I am likely to go out of College, telling him that he will receive directions from you. Mr. NORRIS directs, that you should have the Medal and Books very soon, within fourteen days after the adjudication, and should give a promissory note for the publishing ; but it has always been found practicable to get the Work published before the Medal could be prepared (for

the name is to appear upon it), and the Books fixed upon so as to answer best the purposes of his Institution.

“ Believe me,

“ Very sincerely yours,

“ JOHN HEY.”

“ The Rev. Mr. PEARSON,

“ at Mr. PEARSON’S,

“ Attorney at Law,

“ Ipswich.”

The Essay was accordingly published, in conformity with the prescribed regulations ; and, on its appearance, he received the following complimentary letter from the Rev. ROBERT HESLOP, then Tutor at Sidney College :

“ Sidney College, Cambridge,

“ June 18th, 1786.

“ Dear Sir,

“ Some apology may be necessary for the liberty which I am taking : but it seems rea-

sonable that you should ascribe it, in part at least, to yourself; for I could not, without offering violence to my feelings, suppress the emotions of sympathy and gratitude which have been excited by the perusal of your Essay on the Divine Goodness manifested in the Mission of JESUS CHRIST. Acknowledgments are due for the pleasure which I have received from it as a composition. It has great merit, on account of the purity, the propriety, and elegance of its style; the ingenuity and address displayed in the reasoning; and the judiciousness of the arrangement: but it has much greater merit, on account of the object towards which these powers are directed—on account of its tendency to convey a true knowledge of the most important relations which we sustain, and to excite pious and well regulated affections.

“ A collateral effect too has been produced by the perusal of sentiments, which bespeak the Man of virtuous principles and the Christian. The esteem which I ever entertained

for their Author, has been still further heightened into attachment.

“ Believe me,

“ Dear Sir,

“ Your truly affectionate friend,

“ ROBERT HESLOP.”

“ The Rev. Mr. PEARSON,

“ To the care of Mr. PEARSON,

“ Ipswich,

“ Suffolk.”

This was the first of his Theological Publications.

The health of his Father had for some time been in a declining state, which made him very desirous of passing more time with him than he had before had an opportunity of doing, in order to afford him every consolation and comfort in that trying scene, which was so soon to await him. With this view, he determined to give up his Curacies at Passenham and Cosgrove, which he at length did, to the great regret of Dr. HEY, and those with whom

he had cultivated an acquaintance. An opportunity of obtaining another Curacy soon presented itself in the Parish of Stutton, the adjoining one to that in which his Father resided. The Rev. TOBIAS RUSTAT, the Rector, at once engaged him, much to his own satisfaction and that of his Parishioners, many of whom had been the companions and associates of his early youth. He took up his residence with his Father at Tattingstone, which, alas! was but for a short period, for, on the 3rd of April, 1786, the fatal malady with which his Father was afflicted terminated his existence, to the deep regret of all his family, and those who had the pleasure of knowing him. He addressed to his Sister the following feeling Letter upon the occasion :

“ Sunday, April 2nd, 1786.

“ Tattingston.

“ Dear MARY,

“ You will be anxious, no doubt, to hear of my Father. I wished to relieve you from your anxiety; and waited, from day to

day, in hopes of being able to give you a more favourable account than was contained in my last. At length I write without being able to give such an account. My Father is certainly not better than when I wrote on Tuesday. On Wednesday, indeed, we flattered ourselves that the favourable symptoms, which had appeared on Monday, were improving; and we even were sanguine enough to entertain hopes, tho' they were very faint ones, of a recovery. Since that time, he appears to have lost ground considerably, and I say now, as before, that in his present weak state, not to improve, is to go back; what then must we expect, when he visibly grows worse every day? The state of his intellects is much the same; he takes very little notice, tho' when he does, he understands what passes, at least in a tolerable degree. I told you before, that we had ceased to give him Medicines. If this had not been the case, we should have had additional distress; for we were greatly surprized and shocked to hear yesterday, that poor Mr. SIMSON, who had been ill all the week, was dead. If the

healthy and the young are thus taken away, our surprize, if not our sorrow, will be lessened at the departure of those, whose years and infirmities have prepared us for it. But to return. All the hopes of my Father's recovery depend on his being able to take plenty of nourishment; but so it is, that his stomach will bear scarce any. If therefore I have, by my last letter, given you any such hopes, I almost wish them recalled. 'But why all this preparation?' you will say. 'You surely do not think me quite destitute of religious considerations, by which I can bear, with proper resignation, every dispensation of Heaven. If it pleases God to take my Father to himself, I well know, that it is best it should be so; and tho' I should feel a sorrow for the loss of him, yet my sorrow, I hope, will not make me unmindful of my duty.' Well, then, may it be so. But I judge, *that*, as the distance you are at, takes from you the opportunity of being so well prepared as we are, by seeing the daily progress of my Father's disorder, nothing should be omitted, that can soften the

stroke to you. It is now Sunday evening, and I am returned from my Churches. My Father still grows weaker, and we cannot entertain any reasonable hopes, that he will live many hours. Let me again then entreat, that you will stop here and reflect a moment ; that you will call to mind every consideration that can reconcile you to hear *that* of him, which is, at one time or other, the lot of all men. My Father has been so afflicted for several years past, that life is by no means a desirable thing to him. He wishes to die. His hopes beyond the grave are cheerful ones. Why would you deprive him of the completion of them ? With respect to your seeing him ; that could be of no avail at all. To him it would have afforded no consolation ; to yourself it would have given additional pain. Let me then find you prepared for the only intelligence, which you can reasonably expect to succeed to this. May God enable you to bear it properly.

“ Monday Morning, April 3rd.

“ After what I said to you yesterday, I

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need not, I hope, give you any further preparation for what was so fully to be expected. We have reason, not to be sorry, but to rejoice, that a change has taken place so much to the advantage of the object of our concern. But reason, indeed, will not always be heard; and I can only recommend that affections, how commendable soever in themselves, be not indulged altogether without restraint. I have only to add, that it happened this morning at nine o'clock. Adieu: we all wish you well.

“ Yours affectionately,

“ E. PEARSON.”

“ Miss MARY PEARSON,

“ MR. THOMAS MASSEY’S,

“ Norwich.”

His Mother and Sister then removed to Ipswich, and resided with his Brother, Mr. WILLIAM PEARSON.

Whilst engaged in his Ministerial Duties at Stutton, he was requested to preach a Ser-

mon at the Parish-Church of St. Mary Tower, Ipswich, in aid of the Funds for the support of one of the Charity-Schools established in that Town, to which he readily assented. The Sermon was preached on Sunday, the 25th June, 1786; and was, at the request of the Parishioners and the Governors of the Charity, printed, and the funds realized by the publication were applied in furthering the object of the Charity.

Profaneness and immorality had at this time prevailed in England to an alarming degree, so much so as to demand the attention of the Legislature; and, in 1786, a Proclamation was issued by His Majesty for the Encouragement of Piety and Virtue, and for preventing and punishing Vice. Anxious to guard those who were placed under his Pastoral Care from these wide spreading evils, and in ready compliance with his Sovereign's wishes, he preached a Sermon upon the Subject in the Parish-Church of Stutton, warning them of the dangers with which they were surrounded, and

pointing out to them, in a forcible manner, the fatal effects arising from such vicious courses. The Sermon was afterwards published, and dedicated to Mr. RUSTAT.

On the death of Mr. HESLOP, the Tutor of Sidney, he was earnestly persuaded by Dr. ELLISTON, and the principal Members of the College, to offer himself to supply that important office. He complied with their wishes, and was unanimously elected. This obliged him to relinquish the Curacy of his friend, Mr. RUSTAT; and on making him acquainted with his intention to offer himself as a Candidate for the Tutorship, Mr. RUSTAT addressed to him the following letter:

Stutton, Feb. 29, —88.

“ Dear Sir,

“ It gives me no small concern (for more reasons than one), that I must soon lose your attendance at Stutton.

“ But as the Situation (for I make no

doubt of your being appointed Tutor) is so greatly to your advantage, and I may add too for the credit of your College, I must not complain. Mr. CLOSE offered to take my Curacy (he wishes only for half-duty), but I shall not engage any one till Midsummer next, by which time your arrangements will be settled.

“ I am, dear Sir,

“ With sincere esteem,

“ Yours faithfully,

“ TOBS. RUSTAT.”

“ To

“ The Rev. Mr. PEARSON,

“ Sidney College,

“ Cambridge.”

The Curacy of Pampisford, a small village about seven miles from Cambridge, in the gift of the BISHOP OF ELY, became vacant by Mr. HESLOR's death. Mr. PEARSON was advised to apply for this Cure; and, on the recommendation of Dr. ELLISTON, he was appointed, and

received the following intimation of it from the Bishop.

“ Ely House, Feb. 12, 1788.

“ Reverend Sir,

“ The testimony of your Master, Dr. ELLISTON, so much in your favor in support of your expressed wishes, has determined me to accommodate you with the Curacy of Pampisford for the time you state as convenient to you. When you have settled a more precise plan, you will please to give me notice ; and, in the mean time, I have no doubt of your paying due attention to your parochial duties.

“ I am, Rev. Sir,

“ Your humble servant,

“ JAMES ELY.”

“ The Rev. Mr. PEARSON,

“ Sidney.”

He speaks of Pampisford as being a pleasant village, and a charming summer-residence: the value of it, however (being a Vicarage),

was but trifling, so that in a pecuniary point of view he could not expect to derive much benefit. It, however, afforded him an opportunity of enjoying some retirement, a thing he much desired, as a little relaxation from his duties at the College. In 1792, he took the Degree of B. D.

On the resignation of the Norrisian Professorship by Dr. HEY, he was solicited to become a Candidate to succeed him, but his numerous avocations at the College obliged him to decline it.

In the exercise of his duties as Tutor of the College, the *Moral* and *Religious* instruction of the Academic Youth were the objects of his greatest solicitude: he had long felt, that attention to them, in this respect, had not been so generally given as the importance of these subjects required. With this view, he composed a Series of Sermons, which he preached before the University, guarding the young men against those dangers, with respect both

to moral practice, and religious principles, to which an Academic life was more particularly exposed. They were shortly after published under the title of "DISCOURSES TO ACADEMIC YOUTH," and dedicated to his friend Dr. ELLISTON. In a Postscript to that work, after expressing the high respect he entertained for the University, and for the general mode of discipline and instruction observed there, he said, he hoped it would not be deemed inconsistent with that respect, if he added a series of regulations, there particularized, which had long appeared to him as *desiderata*. In any case he thought there would be no harm in proposing them as subjects for deliberation. One of these regulations did not appear to meet with the entire approbation of a Member of the Senate. Mr. PEARSON, however, very ably defended his proposals in a Letter addressed to him, which he published the following year, pointing out with much clearness and perspicuity the mode of carrying it into full effect. In publishing them he added a Sermon, which he had previously preached before the University, and dedicated

to Dr. WATSON, then Bishop of Landaff: as the Discourse itself, he said, seemed appropriate to the design of that publication, he thought it advisable to print it there. His Lordship on receiving a copy of this Sermon thus acknowledged it:

“ Calgarth, June 7th, 1796.

“ Rev. Sir,

“ I shall never cease to love and venerate my Alma Mater: to be well esteemed by the deserving of her Sons, has ever been, and will always be, the first object of my life; judge then, Sir, of the pleasure I received from the honour you have done me, in inscribing to me a Sermon, which cannot fail to do *you* credit, and the Academic Youth much good. Accept my best thanks, and believe me to be, Rev. Sir,

“ Your faithful

“ and most obliged servant,

“ R. LANDAFF.”

“ The Rev. Mr. PEARSON,

“ Sidney College, Cambridge.”

A Critique upon these Discourses appeared in the New London Review for the month of November, 1799, containing some strictures upon the third Sermon, when he addressed to them the following Letter :

“ To the Authors of the New London Review.”

“ Gentlemen,

“ Though I take in your Review, it accidentally happened, that I did not see your Critique on my “ Discourses to Academic Youth” till last night.

“ As I highly approve of the spirit in which your undertaking was planned, and by which, as far as I can judge, it has hitherto been conducted, I could not but be gratified at receiving your commendation. With respect to your stricture on the opening of my third Discourse, on the ground, that it supposes Job not to have believed in a future state, I beg leave to

observe, that it only supposes him (or, rather, the generality of men in his time) not to have had so *full* a belief in it, as *we* may easily attain to, who are blessed with the light of Christianity; and I persuade myself, that when you consider the force of the Apostolic mention of CHRIST, as “bringing life and immortality to light through the Gospel,” you will accede to the truth of this, and cease to think, that “a future state was *fully* known in the days of JOB.” The only passage in the Book of JOB, from which, as I conceive, his belief in a future state can be attempted to be deduced, is, as to this purpose, of uncertain interpretation. For though we, who are enlightened by Christianity, may be able to see, that the HOLY SPIRIT, by whose guidance the Scriptures were written, intended that, and other passages of the Old Testament, as designations of a future existence; it does not follow, that they were *understood* to be so, at the time they were written, either by men in general, or by the writers themselves. Substan-

tial reasons may be assigned, why, before the coming of CHRIST, a future state was but *faintly revealed*, not to say *obumbrated*; and the passage in JOB, to which I refer, like many other passages of the poetical parts of the Old Testament, may very well admit of *two* interpretations: one as a lofty expression of his confidence, that God, in spite of all present appearances to the contrary, would at length restore him to a state of temporal felicity; and the other, whether so understood by JOB or not, as indicative of a future existence.

“ Nothing, but the persuasion that a fair and candid account of my Discourses was intended, would have prevailed with me to trouble you with this explanation.

“ I am, Gentlemen,

“ Your very obedient servant,

“ EDWARD PEARSON.”

Upon the decease of Mr. BELL, the Rector of Rempstone, Notts., in 1796, Dr. ELLISTON

presented him with that Living, which obliged him to relinquish the Tutorship of Sidney. This office he had filled for some years ; and as it was one for which he was in every respect pre-eminently qualified, he had fulfilled its duties in a manner, equally creditable to himself, and advantageous to the Society. He communicated Dr. ELLISTON's intention to the Bishop of the Diocese in the following Letter :

“ Sid. Coll., Cambridge,

“ Oct. 22, 1796.

“ My Lord,

“ The Rev. Dr. ELLISTON, Master of this College, and (as such) Patron of the Rectory of Rempstone, Nottinghamshire, part of your Lordship's Diocese, vacated by the death of Mr. BELL, having this day declared to me his intention of exercising his right of presentation in my favor, I take the earliest opportunity of acquainting your Lordship with that intention, and of requesting to be informed at what time, and place, I may be permitted to

wait on you, for the purpose of soliciting your acceptance of me.

“ I am, my Lord,

“ With great respect,

“ Your most obedient humble Servant,

“ E. PEARSON.”

“ To the Right Rev.

“ The LORD BISHOP OF LINCOLN.”

On taking possession of the Living, he received the congratulations of all his friends at College, accompanied with their kindly expressed regret, at the University's losing so valuable a Member; and at his induction, which took place in the month of November, 1796, he was most handsomely received by the Inhabitants of Rempstone. In the following year he married SUSAN, the Daughter of RICHARD JOHNSON, Esq., a lady, with whom he had first become acquainted at the residence of THOMAS LACY DICKINSON, Esq., of Shepreth, and to whom he had been some time previously engaged.

Deeply impressed with the awful responsibility of the charge he had undertaken, he attended to it with a truly pastoral care. In addition to his prescribed duties as a Minister, he gave Evening Lectures, as well as Morning and Afternoon Service on Sundays, attended each week day in the Church for the purpose of reading portions of the Liturgy, and expounding passages of the Scriptures; watchfully presided over the moral and religious instruction of the children; and, at the same time, cultivated that personal acquaintance with his flock, which enabled him to administer, in the most effectual manner, his admonitions, advice, or consolation.

In 1799, he prepared for the press "REMARKS ON THE THEORY OF MORALS," which were made in the progress of a course of Lectures on MORALITY, delivered to the Students of Sidney College, in which was contained an examination of Dr. PALEY's "Principles of Moral and Political Philosophy," that being the work, in which the public examination on

Moral Subjects for a Bachelor's Degree was then conducted. He indulged the hope, he said, in the Preface to these Remarks, that in endeavouring to facilitate the acquisition of clear ideas on the subjects treated of (in doing which he pretended to no more than the merit of a pioneer), he should not be suspected of wishing to detract from the well earned fame of Dr. PALEY, or of any other writer on whom he had occasion to animadvert, his object being to present, he says, a sort of Moral Harmony, and to reconcile the apparent discordances which were to be found, even in writers of eminence and authority, respecting the grounds of moral obligation.

In the following year he published, and dedicated to LORD KENYON, his "ANNOTATIONS" on the practical part of Dr. PALEY's work. The object of the latter publication was more confined than that of the former, being intended more especially for the *younger* readers of Dr. PALEY's work. He forwarded these publications

to the BISHOP OF LANDAFF, who acknowledged the receipt of them in the following terms:

“ Calgarth Park, Kendal,

“Oct. 21st, 1800.

“ Rev. Sir,

“ Accept my thanks for your Publications which you have sent me: I have read them with pleasure, and am happy in finding that I agree with you in opinion, as to the proper foundation of Moral duties, having in my charge to my Clergy (published in 1788), recommended it to them—‘ To ground all their exhortations to the performance of moral duties on their proper foundation—Obedience to the Will of God.’ Should you not, in a future Edition, refer Dr. PALEY’s definition of Virtue to its proper Author, Dr. LAW, late Master of Peter House ?

“ I am, Rev. Sir,

“ Your faithful and obliged Servant,

“ R. LANDAFF.”

“ The Rev. Mr. PEARSON,

“ Rempstone, Notts.”

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These Remarks and Annotations, shewed him to be possessed of a mind of no common order; and though they met with the approbation of many of the ablest Divines of the day, they yet excited the prejudice of some few individuals, and were much canvassed by the Reviewers. This was not unlikely to be the case, when they animadverted upon the principles laid down by so high and esteemed an authority as Dr. PALEY; but feeling sensible that the ground he had taken was correct, he maintained his positions with his accustomed firmness and ability, in several able letters, addressed to the Editor of the Orthodox Churchman's Magazine. The work has risen much in public estimation, and is now become duly appreciated. For Dr. PALEY's Work he entertained the highest respect, and on the publication of the Annotations he addressed to him the following Letter :

“ Rempstone, near Loughboro’,

“ Nov. 11, 1802.

“ Rev. Sir,

“ It having repeatedly fallen to my lot to animadvert on some parts of your ‘ Principles of Moral and Political Philosophy,’ the publication, which formed the foundation of your well-deserved fame, I feel an inclination to express to you the satisfaction which I have experienced, in the perusal of your late production on *Natural Theology*. No employment can be more proper for a human being, than to contemplate the Creator in his works, to ‘look thro’ nature up to nature’s God,’ and thence to derive those sentiments, which are adapted both to ennoble his mind and regulate his conduct; and in this employment, I doubt not, you will be the means of engaging thousands, who would otherwise have never been either disposed or able to engage in it. If there be any thing further on the subject which I should have wished for, it is, that you had carried on your observations from the *material* to the *intellec-*

tual world, and afforded us, in addition to the Chapter on *Instincts*, a Chapter on the faculties of the *Human Mind*, as being the most express image here discernible of the Divine Nature. Where, however, we have received so much, there is but little reason to complain of not having received more. From the perusal of your book, those might well suppose, who do not know the contrary, that you had bent on it the whole force of your mind, and that the studies of your life had been directed with a particular view to its subject. By your happy mode of illustration, you have unveiled the face of nature, disclosed a vast variety of those wondrous beauties, to which the generality of men are blind, or which, at best, they are negligent of referring to an *intelligent cause*, and thus powerfully assisted in driving Atheism to take refuge in the lowest regions of ignorance or folly. I am happy also in observing, that you have provided a caution, and I hope it will prove a *sufficient* one, against the danger, which is supposed, not perhaps without reason, to be attendant on the study

of Natural Religion ; I mean, that of so resting in the conclusions derived from it, as to render the mind less sensible of the necessity, and less attentive to the evidences of *Revelation*. This, if we may judge from the experience of the present age, is the common fault of philosophic minds ; though it is doubtless more peculiarly so, where, as in Roman Catholic countries, Christianity is not presented to acceptance in its original purity. This, therefore, is a fault, against which the student, who is invited to survey the works of nature with a philosophic eye, can scarcely be too strictly guarded. Amidst his admiration of those works, he should frequently be reminded, that there are many difficulties concerning *man*, if not concerning *all* the sensible inhabitants of our globe (involving, of course, difficulties concerning the *moral* attributes of the Deity), which can only be explained, as they are explained in Scripture, by considering him as a *fallen* creature.

“ In one of my little publications, speaking

of the books on the subject of Natural Religion, which I thought adapted to the use of students in the University, after mentioning, with approbation, 'Dr. SAMUEL CLARKE's Demonstration of the Being and Attributes of God,' and the first part of 'Bishop BUTLER's Analogy,' I stated, that additional assistance in this branch of study might be expected from the appearance, should it ever take place, of that work of Dr. BALGUY, of which his excellent Treatise on *Divine Benevolence* was supposed to be a harbinger as well as specimen. It has since been discovered, that the expectations, which may have been formed, of assistance from that work, are not likely to be gratified. I am the more happy, therefore, in reflecting, that you have so amply contributed to make amends for the disappointment, and furnished a work on the same subject, to which our Academic Youth may be referred with so much safety and advantage.

"Thinking as I do, and wishing for the support of your authority in what I take to be

the cause of truth, there is scarcely any thing, which I have more at heart, than that you would, if the state of your health should permit, take a calm review of those positions advanced by you in Morality and Politics, which have excited a pretty extensive, not to say general, disapprobation. If I might be permitted to assume the office of an adviser, or to be considered in any degree as the guardian and promoter of your fame, I should take the liberty of suggesting, that some of the greatest men have increased their reputation by *retracting erroneous opinions*. If AUGUSTIN had not written his *Retractations*, his character would not have stood so high as it now does. My hope and belief is, that if, on examination, you should find yourself in similar circumstances with AUGUSTIN, you have the greatness of mind to follow his example. But, be the event in this matter as it may, you have attained to no ordinary rank in the republic of letters, and you retire from your literary labours with the glory, *me judice*, of having written one of the best

books, on one of the noblest subjects, that can employ the mind of man.

“ I am, Rev. Sir,

“ With the greatest respect,

“ Your well-wisher and obedient servant,

“ EDW. PEARSON.”

“ To the Rev. Dr. PALEY,

“ Bishop Wearmouth,

“ Near Sunderland,

“ Durham.”

No letter in reply to this from Dr. PALEY, is to be found amongst his papers, though doubtless one was received. It was his full intention, it appears, to have had the first part of the Annotations followed by a second; but the numerous other literary pursuits in which he was then engaged, besides assisting his friend Dr. HEN in preparing for the press one of his Theological Works, obliged him to postpone it: the consequence was, he could never after find an opportunity of accomplishing his intention. At this time, he compiled for the Press a selection of PRAYERS FOR FAMILIES, consisting

of a form short, but comprehensive, for every day in the week. The work has gone through several editions.

In the latter part of 1801, the Rev. JOHN OVERTON, of York, published a Work, entitled, "The true Churchmen ascertained, or an Apology for those of the regular Clergy of the Establishment, who are sometimes called Evangelical Ministers," in which he asserted, and maintained the doctrine, that "Faith only, or faith without works, is the conditional or *instrumental* cause of justification;" and again, that "Good works are neither the *meritorious* cause, nor the appointed *condition of justification*." Incited by the love of religious truth, and by an earnest desire to promote unanimity among the Ministers of the established Church, rather than by a love of controversy, Mr. PEARSON undertook to disprove the doctrines laid down by Mr. OVERTON, in a Letter to that Gentleman, dated the first of January, 1802, entitled, "Remarks on the Doctrine of Justification by Faith," demonstrating, that *faith* and

good works were the *conditions* of justification, according to the Articles or Homilies of the Church of England. On the publication of these Remarks, he received the following anonymous Letter, bearing the post-mark of the Town of Leicester :

“ Rev. Sir,

“ Practical Infidels would thank you for your publication, but the perusal of it produced no emotions in my mind but those of grief and pity: grief, that Rempstone has such a blind guide ; and pity for you, reflecting on the consequence of such doctrine as yours.

“ May God in mercy shew you the way of salvation, for as yet you are utterly a stranger to it ; and may you, before death, become a *true Churchman*, for now I scruple not to say, you are not.

“ I am, Sir,

“ Your well wisher, and a *friend*,

“ though not a *Minister*

“ Feb. 9.”

“ of the ESTABLISHMENT.”

Though the perusal of this letter produced in his mind the same emotions of grief and pity—*grief* that a difference of opinion on religious subjects, should be the occasion of exciting in any one acrimonious sentiments; and *pity* for *him*, in whom they were excited: yet he was not insensible to the honor conferred on him by the writer of it, in affording him such an indubitable proof, that his publication was formidably hostile to the cause of Calvinism. Mr. OVERTON, on being informed of Mr. PEARSON's receipt of this Letter, pronounced the sending of it to be "a cowardly attempt," assuring him as follows: "I entertain very different ideas of such principles as yours, from those expressed in the anonymous Letter, and I view it with as great disapprobation as you can do." It was not to be supposed, that an illiberal attack of this description, would tend much to strengthen the arguments advanced by Mr. OVERTON, but rather the contrary.

In the month of June following, he published another Letter to Mr. OVERTON, entitled

“Remarks on the Controversy subsisting, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England, in a second Letter to the Rev. JOHN OVERTON, A. B.” These Remarks were of a more extended nature than the former, entering very fully into the Arminian and Calvinistic interpretation of the Articles of our Church, and which occurred to him, as being fully necessary on a further consideration of Mr. OVERTON’S work, and the views which he considered it to contain. The candid and open manner in which he conducted this controversy, gained him the respect of those even, whom his arguments failed to convince, as well as the highest eulogiums of Drs. ELLISTON, HEY, KIPPLING, and various other eminent Divines, who pronounced his work as satisfactory and conclusive.

In 1803, when it was the misfortune of this country to be engaged in a war with France, and when that bold Adventurer, who, elated with his military triumphs, had carried conquest and dismay into the fairest portions of

Europe, threatened this country with invasion, and was actually preparing every means in his power for its destruction, a day of humiliation and worship was proclaimed by the Sovereign, to implore the Divine aid and protection against the perils that then seemed to await us. Mr. PEARSON, with a proper sense of his religious duties, wrote a Pamphlet, entitled, "An Exhortation to the due Observance of the approaching National Fast, in an Address from a Minister to his Parishioners," which he printed for circulation throughout the Country, with a view to point out to the public, the deep importance of a due observance of that day. The publication of the first edition was speedily followed by a second.

At the Archidiaconal Visitation held at Nottingham, on the 23d April, 1804, a Sermon was delivered by him, "On the universal Prevalence of Christianity;" and at the desire of Dr. WYLDE, the Official, and the rest of the Clergy present (expressed in a most gratifying manner), it was published, and dedicated to

them, to which he added an Appendix relating to the Restoration of the Jews.

His intimate friend and correspondent, the Rev. THOMAS LUDLAM, Rector of Foston, Leicestershire, a very accurate thinker and writer, being, from his advanced age, incapable of much exertion, had placed all his valuable Manuscripts in Mr. PEARSON's hands, with a view to their publication, several of which made their appearance under his auspices.

The Papers and Manuscripts of Dr. BALGUY were, about the same time, placed with Dr. HEY for a like purpose; but he, finding himself, for similar reasons, unequal to the task, strongly urged that it should be undertaken by Mr. PEARSON, to whom he had mentioned the subject. On making this proposal, however, to Dr. DRAKE, in whose custody they had been placed by Bishop HURD, that Gentleman was obliged to decline it, owing to his having promised his Lordship, not to entrust them to any other person but Dr. HEY.

In the Parish of Rempstone, at the time Mr. PEARSON was presented to the Living, there were many seceders from the Church; and he, anxious to bring them back again to that Establishment, published a small Work, entitled, "Three plain Reasons against separating from the established Church." It was considered ably written, and he received the thanks of several of the Bishops, and the Clergy generally, for his unceasing exertions in the cause of Truth. At the same time, he published a Sermon, entitled, "An Admonition against Lay-Preaching," which he delivered in the Parish-Church of Rempstone to a large congregation. Soon after its publication, he received an invitation to attend the Preaching of a Dissenting Minister, which he declined in the following manner:

"Mr. PEARSON thanks Mr. C. for giving him notice of the meeting of Baptist Ministers to-morrow at Leake, and for the offer of accommodation there; but, though it is a great delight to him to hear sensible men (and such he doubts not

Mr. DEACON is) descant on religious subjects, he could not well be present at such an assembly, without either assuming the character of a spy, which he cannot condescend to do—or encourage schism, which he dares not do.”

“ May 14, 1805.”

Notwithstanding this warm attachment to the Established Church, which arose from a decided conviction, that it exhibited the most pure and perfect system of discipline and doctrine extant in the Christian world ; it was accompanied by no feelings of bitterness towards those who differed from him : on the contrary, he was ever ready to extend towards them the hand of Christian charity, though, at the same time, he lamented what he considered to be their errors, and unceasingly laboured to correct them.

The Orthodox Churchman's Magazine was much indebted to him for numerous valuable Theological papers, which he was in the habit of contributing to that periodical ; and they

were considered as giving a value and currency to it, which it had not attained to before. To some of them were affixed his own signature, and to others, that of RUSTICUS, &c. In the month of May, 1806, a Letter appeared in that Magazine upon the subject of a New Professorship in each of the Universities, which had for its object, the securing a supply of good Parochial Preachers. Mr. PEARSON, having himself previously devised some plan of the kind to offer to the University of Cambridge, immediately on reading the above communication, forwarded his propositions to the Editor of that Magazine, which was headed, "Proposal for instituting a Ritual Professorship in Divinity." This letter led to an immediate introduction to the late Right Honourable SPENCER PERCEVAL, Chancellor of the Exchequer; and as it may be interesting to the University of Cambridge at the present time, it is here inserted.

P R O P O S A L

FOR INSTITUTING

A RITUAL PROFESSORSHIP IN DIVINITY.

To the Editor of the Orthodox Churchman's Magazine.

“ Sir,

“ I have perused with much attention the proposal for a *New Professorship*, inserted in your Number for May last, p. 334 ; and the perusal of it has produced in my mind a full persuasion, that the establishment, in each of our Universities, of some such Professorship as is there described, would be a measure attended with the greatest public utility. As the author of that proposal does not profess to give more than a general outline of his plan, I may be permitted, without offence to him, to dilate further upon it, and even to make alterations in it. The object in view, i e. *to secure a sup-*

ply of good parochial ministers, is the same with us both ; and perhaps, were your correspondent and I to discuss the subject freely, we should not much differ in the mode of attaining to it. I am of opinion, with him, that though, of late years, some attention has been paid in our Universities to the instruction of young men, intended for the Church, in the theoretical part of their profession, yet the adoption of some publicly authorised measure, by which they may be instructed and regularly trained up in the *practice* of it, is still a *desideratum*. In the University of Cambridge, for instance, though the institution of the Norrisian Professorship may be supposed to provide sufficiently for the instruction of young students in divinity in the *evidences* of Christianity, and in the nature and meaning of its *doctrines* and *precepts* ; yet there is no provision made, none at least that is sanctioned by public authority, or that can be relied on as safe and permanent, for directing them in the actual *performance of ecclesiastical duties*: and, so long as this is the case, I cannot but think,

that the system of education for ministers of the Church of England, *as such*, is very incomplete. Young clergymen of that Church, for want of such direction, enter upon the exercise of their profession under great disadvantages, and are in danger of contracting erroneous methods in the exercise of it, which, if corrected at all afterwards, must be corrected at the expense of many painful efforts. We do not expect a person to be skilful in any mechanical profession, without much previous instruction and actual employment in it; and, though the most important part of the ministerial office, and consequently of the preparation for it, is of a mental nature, yet there is a part of it, and the part most open to general observation, which may be considered as rather mechanical, and which, if not executed with propriety, will not fail greatly to interfere with the intended effect. Generally speaking, we have a clergy sufficiently *learned*; but, with all my partiality for the Church of England, I cannot but allow, that the service of the Church, with respect both to the Pray-

ers and the Sermon, is often performed in a manner, which is very ill calculated to excite the intended sentiments, and to impress the intended convictions. This is a circumstance, in the exercise of the ministerial office, of which the people in general are pretty competent judges; and it is almost the only circumstance in it, of which they are competent judges. They know but little about the *doctrines*, under the name and pretence of which, rather than the reality, there is, unhappily, such a diversity of sects among Christians. The ingenuity of *argument*, *method*, and the various beauties of *composition*, so far as these beauties relate to composition only, are in a great degree lost upon them; but they can easily judge, whether the appointed service is read with propriety, distinctness, and devotion, and whether a sermon is delivered, not as the unmeaning lesson of a school-boy, but as an earnest and persuasive exhortation, indicative of the real feelings of the heart. Now, in order that the established religion of a state may produce all the good effects which it is intended to produce, and

which, under proper regulations, it is capable of producing, care must be taken, that it be furnished as amply as possible with those means, or at least not impeded in the use of them, by which the public religious service, prescribed or sanctioned by the State, may most forcibly recommend itself to the favour of the people, and most effectually secure their attachment. More especially is this necessary in the case of an established religion like ours, the good effects and even the safety of which, surrounded as it is with sects, and in perpetual danger of being assailed or undermined by them, depend on the opinion entertained of its excellence. In saying, that the Church of England does not enjoy the advantage of these means in the degree that might be wished, it is not my intention to charge any of the clergy with *blame*. I speak of it as the natural, though perhaps not necessary, consequence of a defect in Church education, a defect, which it is incumbent on the directors of such an education to supply. My proposal therefore is, that the young men, who are to be instructed by the

new Professor (whom I prefer to call the *Ritual Professor of Divinity*), should not only be instructed by precept and example in the due administration of the public service, but *exercised* in the actual administration of it. With a view to this, I would have each of the pupils, attendant on the Professor's lectures, called upon in his turn, and all of them *liable* to be called upon, to read a portion of the Scriptures, or of the Common Prayer, which has, in a preceding lecture, been read and commented on by the Professor. I say *commented on*, because, as it is impossible to read with the desired effect, or even with propriety, what is not (at least to a certain degree) understood, it will make a considerable part of the Professor's duty to explain, so far as is necessary for this purpose, the meaning of such parts of Scripture, as are more commonly read in Churches, particularly the Lessons appointed for Sundays, and all the parts of the Common Prayer, inclusive of the occasional Offices. Opportunities may also be taken to make remarks, which cannot fail to be useful, on the

composition, as well as *delivery*, of SERMONS, as adapted to the different classes of people, of which, in different places, congregations are composed. The Professor's principal business, however, will be to go before his pupils in the actual performance of the different parts of divine service, as appointed by the Church of England, and to notice the faults which are most likely to be committed in the performance of it. The exercises of the pupils will furnish abundant examples of these faults, and give ample opportunity of making such observations, and laying down such cautions, as may seem most conducive to prevent the commission of them. It may be sufficient to exercise a small number of the pupils, suppose *four* or *six*, at each lecture; but, as the individuals to be exercised need not be previously pointed out, there will be an obligation on all to be equally prepared, and an opportunity for all to be greatly, though perhaps not equally, benefitted.

“ As it is necessary, in order to a due ad-

ministration of the various rites and ceremonies of the Church of England, that the *Rubrics*, and such of the *Constitutions* and *Canons* as refer to that administration, be rightly understood, an explanation of these will also make part of the Professor's duty; and he will of course, in the discharge of it, give such advice respecting extraordinary cases, for which no express provision has been made, as may preserve his pupils from the commission of any gross improprieties.

“ I agree with your correspondent in thinking, that the number of lectures should be fifty in a year, and that these should form a complete course. With respect to the period of Academic residence, in which students should be required to attend these lectures, I could wish, as I have stated at large in a separate publication,* that the time, employed at the University (I speak of Cambridge more

* Letter to a Member of the Senate of the University of Cambridge.

particularly) in the study of *mathematics* and *natural philosophy*, were reduced from three years and a quarter to two and a quarter ; by which means a year of the usual term of an Academic life might be employed in studies, which more immediately relate to each student's future profession ; and, in the case of those intended for the Church, might be properly employed in attending lectures in *divinity*. As matters are at present conducted, I propose, that students in divinity should attend a course of the lectures, of which I am now speaking, in the last year of their residence, whether that residence terminate at the time of their taking the degree of A. B., or, what I should think more advisable, be continued to the end of the May term next succeeding.

“ It may, I hope, be presumed, that young men, who are intended for the Church, will gladly make use of every means afforded them, by which they may be better qualified for the discharge of the duties of their important of-

fice; and that, in general, in order to secure their attendance at, and attention to, the proposed lectures, no compulsion will be necessary. As, however, this may not be the case in every instance, I have no objection to your correspondent's suggestion, that the Bishops, at the time of Ordination, should require satisfactory evidence, that no blamable omission in these particulars has occurred. Nay, I will go further, and propose, that the Bishops would ascertain the improvement, which every Candidate for Orders, who may have attended these lectures, has made by his attendance; and examine every Candidate whatever on the subject of them, by requiring each of them to recite, in a much more copious manner than is now usual, different parts of the public service in the episcopal chapel.

“ Lastly, I agree with your correspondent in thinking, that, if such a Professorship as we have described and recommended were instituted, and the spirit of it properly kept up to, it would, as displaying the nature and ex-

cellence of our ecclesiastical establishment, contribute more than any thing to shield it from impending dangers. The progress of Schism has been alarming, and the effects of it are much to be deplored ; but, let the Church of England be true to herself, and she need not fear any evil. Let but our Sion, which is worthy of becoming the ‘joy of the whole earth,’ appear in her genuine beauty, and her enemies will be ‘ashamed and confounded.’ Were the Church of England, under which term I comprehend all her professed members, and their conduct *as such*, to appear, in the eyes of beholders, what she was in the conception of her venerable founders, and what she is in her prescribed rules of faith and practice ; or were she such even in any considerable degree, and after making all due allowance for the infirmities of human nature, she would, like the form of virtue rendered visible, be so lovely, as to excite the admiration of every eye, and win the affection of every heart.

“ In order to obtain the pecuniary assistance, which the proposed institution will necessarily require, your correspondent has made an appeal to the generosity of individuals. I am of opinion, however, that an institution, which seems so materially to concern the public welfare, should not be left to the chance of casual benevolence, but should be set on foot and supported at the expense of the nation. Be that, however, as it may, I am so desirous of seeing this proposal carried into effect, even if it were only by way of experiment, that, supposing no other person, who might be judged more competent to the undertaking, willing to engage in it, I would venture to incur the imputation of arrogance, and offer my services as *Ritual Professor* in the University of Cambridge, for the term of five years, on being ensured the remuneration, which your correspondent mentions.

“ Could I afford, without the assistance of such a remuneration, to reside at Cambridge

for the purpose, I should require no more, than to be sanctioned in the undertaking by the authority of the University, which, in any case, will be a circumstance absolutely necessary to its success.

" I am, Sir,

" Your obedient servant,

" EDW. PEARSON."

" Rempstone,

" Nov. 1, 1806."

Upon the appearance of this proposal, he received the following communication from Mr. PERCIVAL:

" Dec. 2, 1806.

" Sir,

" You will be surprized at receiving so long a letter from a person, who is so perfect a Stranger to you; but I trust you will excuse the liberty I am taking, when you know my object.

" I was reading, yesterday Evening, your

letter in the Churchman's Magazine, upon the subject of a new Professorship in Divinity. It appeared to me, that as a permanent Establishment, it probably might be an Establishment of great public utility; but I have no doubt it would be so, as long as it continued in your hands. You say, that upon being insured the remuneration of £200 per annum, you would yourself engage in it for the term of five years. I conceive, that if it was once set on foot, under your auspices, the benefit of it would be so sensibly felt, that there would be little or no difficulty on the part of the University, in procuring from the King a continuance of the Institution. Under these impressions, I have taken the liberty of writing to you, to say, that it would give me very great satisfaction, if you would permit me to have the pleasure of ensuring to you, for the term you mention, the annual payment of £200. And if you can procure the assent and authority of the University, to sanction the undertaking (or if you prefer it, preparatory even to your applying for such sanction), I will immediately invest such

a sum in the funds, in your own name, and in the name of some one other person, as will secure it to you ; but there shall be no difficulty between us, as to the manner of doing it, if you will permit me to have the satisfaction of thinking, that, by your instrumentality, I might in some little degree, ascribe to myself a share in an exertion, which would, I am persuaded be so useful to the public.

“ The arrangement of the Lectures, and all particulars respecting them, I will leave entirely to you, to settle with the University in the manner most agreeable to yourself, and which appears most conducive to your object.

“ And now, Sir, I have only one request to make to you, which, whether you accept or decline my proposal, I shall equally entreat you to comply with ; and that is, that you will consider it as a condition, under which that proposal is made, that you will not mention my name, as the person who has made it. I have, what appear to me, very strong reasons

for wishing that it should not be known, that your remuneration comes from me.

“ You will have the goodness to answer this letter at your convenience, but to understand, that I am only contented to make this offer, upon the expectation, that the Professorship may be undertaken by *yourself*, my great reliance upon its benefit being upon your exertion, your zeal, your ability, and above all your discretion, the latter being a most important quality for such an undertaking, to set it a going on safe principles in the first instance ; and being a quality, which I have thought, amongst other very valuable ones, I have been able to trace in such of your writings as I have seen, as well as to find confirmed by the Character which I have heard of you.

“ I have the honor to be, Sir,

“ With great respect,

“ Your obedient humble servant,

“ SP. PERCIVAL.”

“ REV. MR. PEARSON.”

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This offer, so noble and generous on the part of Mr. PERCIVAL, and so complimentary and gratifying to Mr. PEARSON's feelings, was answered by him as follows :

“ Rempstone,

“ 4 Decr., 1806.

“ Sir,

“ I was yesterday favoured with your Letter of the 2nd instant, which afforded me equal surprise and pleasure. I thought it possible, that my proposal might stimulate some person in authority, or of influence, to procure the adoption of it at the expense of the public ; but I had scarcely any expectation, that it would operate so forcibly on the generosity of an individual. Though I certainly feel apprehensions about my ability to carry my own ideas into execution, I cannot hesitate a moment in assuring you, that it shall be my earnest endeavour to do so. I will immediately write to the Vice-Chancellor of the University of Cambridge, and request him to lay your offer before the

Heads and the Senate; and, as soon as I shall receive his answer, will do myself the honour of writing to you again. I have very little doubt of their readiness to accept such an offer and to sanction such a measure, though I have no positive reason for my opinion. Should they do so immediately, there will still be a necessity for some little delay, as I should not like to begin the Lectures before I have made some particular preparation for it. On this point, however, as well as on some others, I will write to you more fully.

“ With respect to the Professor’s Stipend, I can have no anxiety about the mode of securing it to me, and wish you to pursue the plan, which would be least inconvenient to yourself. It is sufficient for me, that you say it shall be paid.

“ It may gratify your curiosity to be informed, that the idea of the New Professorship, as given in the *Orthodox Churchman’s Magazine* for May, originated with a friend of

mine, the Reverend SPENCER COBBOLD, of Woolpit, in Suffolk ; but it has so happened, though I have seen him since, that we have never conversed nor corresponded on the subject. As I am sure that your generous offer will afford as much pleasure to him as to myself, I shall lose no time in communicating it to him. I must believe that you have good reasons for enjoining me not to mention your name on this occasion, and I will certainly observe your injunction ; yet I cannot help adding, that it is a task of some difficulty to do so, and I hope the time will come, when you will be able, without any violence to your feelings, to absolve me from the observance of it.

“ I have the honor to be,

“ Sir,

“ Your obedient servant,

“ E. PEARSON.”

“ The Honble

“ SPENCER PERCIVAL, M. P.

To this Letter Mr. PEARSON received the following reply from Mr. PERCIVAL :

“ 7th December, 1806.

“ Sir,

“ I am much gratified by the manner in which you have acceded to my proposal. There is more liberality than prudence, however, you will give me leave to say, in your willingness to trust entirely to my word, as your security for the Salary being paid; as events, which neither of us can foresee or controul, might possibly disappoint you, if you rested merely upon my promise; and indeed I have already made a memorandum, which may serve till the security is determined upon and settled, and which would prevent any accident, which might happen to me, from defeating your expectations. There is only one part of your letter that requires any further notice, than the expression of my unqualified satisfaction: I mean the part of it, where, after giving me credit for having good reasons for enjoining you not to mention my name, and promising to observe that injunction, you cannot help adding, that it is a task of some diffi-

culty to do so, and that you hope, I may, in time, absolve you from it. There is nothing so absurd as the appearance of mysteriousness where there is no occasion for it; and therefore you may be assured I shall have no manner of objection, when opportunity may serve, to acquaint you fully with my reasons for the injunction: but some of them are such as will not permit me to let you imagine, that I see any probable time at which I shall absolve you from it. I have little doubt you will be satisfied with my reasons when you hear them; but I have none at all, that you will think are unanswerable for my not consenting to have my name mentioned afterwards, when once the business has commenced, by the profession of a wish, that it should be kept secret. I would enter into my reasons now, only they would lead me to a length as inconvenient to you to read as for me to state.

“ I was well aware, that, should the University accept your offer, and give you their immediate countenance, you would still, na-

turally, require some time to prepare for your Lectures. But this does not appear to me to be any reason for delaying the final arrangement about the Salary. Perhaps the best way would be to purchase an annuity of £200 per annum, for five years on your life. Supposing then that this purchase was completed at Christmas next, and that you did not begin your Lectures till Trinity Term, or till after the long Vacation of next year, the only effect of this would be, that you would commence your Lectureship with half a year's salary in hand; and if you could not begin till after the following Christmas, still I should not conceive, there was any objection to your Salary having been paid a year in advance. If you should concur in approving this mode of payment, there would then be no necessity for a Trustee, or for any one being informed but yourself, with respect to my concern in the business.

“ There is only one unpleasant circumstance which will attend your entering upon this undertaking. I fear it must be a neces-

sary consequence, that your Parish certainly, and the public too, probably, must lose, in a great degree, the benefit of your practice, while you are instructing others in the principles of it. You will perhaps despise the greedy avarice, which grudges the seed, which must be lost, for the hope of the future Crop ; but still, the providence which would restrain the waste of it as much as possible may be approved. And I only wish you to consider the observation, as suggested for the purpose of your considering, in what manner you can best make the loss as little as possible. Begging you, however, to understand, that I desire nothing so much, as to leave you to the execution of your own plan, unfettered by any suggestions from any quarter, which do not happen completely to accord with your own opinion.

“ I have the honor to be,

“ Sir,

“ Your obedient humble servant,

“ SP. PERCIVAL.”

“ The Rev. Mr. PEARSON,

“ Rempstone, near Loughboro’.”

Mr. PEARSON at once communicated with Dr. PEARCE, the Vice-Chancellor, upon the subject, requesting him to submit the offer of Mr. PERCIVAL to the consideration of the Heads of the University, which he did, and forwarded their decision in the following Letter :

“ Jesus Lodge,
“ Decem. 25, 1806.”

“ Dear Sir,

“ I ought to make many apologies to you, for not acknowledging sooner the favour of your letter, relating to the Ritual Professorship. My delay did not arise from any want of regard or respect for you, but partly from the multiplicity of my present business, and partly from my having communicated the subject to our common friend, Dr. ELLISTON, who is a correspondent of yours.

“ I took an early opportunity of reading your letter to several of the Heads in the Vestry after Sermon at St. Mary's, and afterwards sent it round, together with the Magazine re-

ferred to, to as many of the Heads as the time would permit; and yesterday we had a meeting of a majority of the Heads, and the business of the Professorship was amply discussed.

“ Every one gave you credit for the goodness of your intentions; and, as to your learning, industry, ability, and soundness of principle, there could be but one opinion amongst us. Notwithstanding this, the Heads were unanimous in declining the Offer.

“ I might here close my letter; but, as you would naturally wish to hear what arguments were urged against the scheme, I will endeavour to recollect them.

“ The first objection, and which struck every one, was, that the Annuity was only for five years. It was observed, that no instances occurred of a Professorship founded for a limited time. An application to the Crown from the University for a continuance of the stipend is without a precedent, all the present sti-

pendis paid to Professors by the Crown having arisen from private solicitations. Nor is there any instance of a stipend's being settled on any Professorship out of the University Chest. The Heads were therefore of opinion, that, if they give their sanction to this Professorship for five years only, they might lead the University into an awkward predicament at the end of that period.

“ Some of the Heads did not entirely approve of the Institution itself, as being in a great part too technical and mechanical for the dignity of a Professorship, Professorships being in general devoted to Science, or to the deeper and more difficult sorts of learning. And with regard to that part of the Ritual Professorship, which was not technical, it was said, that there was an ample stock of excellent Treatises already before the public, on the subject of the Liturgy and Pastoral Care.

“ There were also objections made to the detail of the Professorship, as described in

your Letter and Magazine. 1st. The University is by no means prepared to bring on the Mathematical and Philosophical Examination earlier than at present, nor perhaps can they do it consistently with their present Statutes. 2dly. It would be very inconvenient to many Persons, to have the expenses of University education increased, by being detained here longer than the usual time of taking the degree of A. B. 3dly. As compulsion is never used in any of the Public Lectures, and is scarce practicable except in the Lectures of the Tutors, we all had great doubts, whether it was practicable to bring the young men to such a public examination, trial, and exhibition, as is recommended in your letters. 4thly. Some apprehensions were entertained of the Ritual Lectures clashing with the Lectures of the Norrisian Professor, from whom Certificates of attendance are required by most of the Bishops.

“ One more objection I recollect, and then I have done. It was to the accepting of such a donation from an unknown Benefactor. In

the present instance, indeed, your Character is so well known here, that there can be no danger; but cases may easily be supposed, of persons, from whom the University could not well accept a favor.

“ I hope you will excuse the frankness of this explanation, and beg you to present my best respects to our unknown friend, and to accept the same yourself, from,

“ Dear Sir,

“ Your obliged and obedient Servant,

“ W. PEARCE.”

“ The Rev. E. PEARSON.”

His kind friend, Dr. ELLISTON, who was favourable to the plan, being unable to attend the Meeting of the Heads, addressed to him this Letter :

“ Sid. Coll., 25th Decem., 1806.

“ Dear Sir,

“ If I derived great pleasure from the information you conveyed to me on the 5th, I

am proportionally mortified to find, that there appears to be no chance of obtaining the establishment of a Ritual Professorship in the University. This I learn from the Vice-Chancellor, who, knowing I was confined to my Lodge, called this morning to communicate to me the result of a meeting of the Heads, which took place yesterday. As he means to write to you himself, I have no occasion to assume the same unpleasant office, did I not think it right to suggest to you, that, though your Proposal for the institution of a Professorship has failed, you still may read the Lectures you proposed, with the Vice-Chancellor's leave only; and I have no reason to think he would withhold it. Dr. CLARKE of Jesus College, although no Professor, is about to read Lectures in Mineralogy, with the permission of the Vice-Chancellor. Whether such permission would be considered by your liberal Founder as a sufficient sanction, should be first ascertained. For my own part, I do not see why a course of such Lectures might not be equally beneficial, and equally entitled to

encouragement, whether given by *Professor* or *Mr. P.*

“ I remain,

“ Dear sir,

“ Truly yours,

“ WM. ELLISTON.”

“ To the Rev. E. PEARSON.”

On the decision of the Heads being made known to Mr. PEARSON, he informed Mr. PERCIVAL of it, who requested him to submit the offer again to the Vice-Chancellor in a somewhat modified form, if it could be done satisfactorily to himself, which he accordingly did in this manner :

“ Jan. 8, 1807.

“ Dear Sir,

“ I feel much obliged by the expressions of kindness, in which you communicated to me the determination of the Heads respecting the Ritual Professorship.

“ My first sentiments on hearing that de-

termination rather inclined me to give up, at least for the present, the idea of bringing my proposal to an actual trial. Subsequent deliberation, however, and the encouragement which I have received from my concealed Correspondent, who seems to have the spirit of perseverance, as well as of *liberality*, induced me to consider, whether a *modification* of my Proposal might not be acted upon, which, while it removed the principal objections urged by the Heads, would yet answer the end aimed at by myself and the intended Founder. I now attempt this by proposing, that the University should authorize me in giving public Lectures for five years under the name of *Ritual Lecturer*, and I enclose the copy of a Grace to this effect, which, (after any alteration in point of form), I will require the favour of you to lay before the Heads for their opinion. It appears to me that this mode of proceeding will entirely remove the first objection alleged, which seems to be the principal, and greatly diminish all the others. On the rest, however, I will take the liberty of making a few observations.

“ The first part of the second objection is removed by giving up the Title of *Professor*. With respect to the second part of it, namely, that there is an ample stock of excellent treatises already before the public on the subject of the Liturgy and Pastoral Care, it may be observed, that the same objection would apply to the Norrisian Professorship, especially since the publication of the BISHOP OF LINCOLN'S Elements of Theology, and Dr. HEY'S Lectures. It would indeed apply to almost all Professorships, for there is scarcely any subject of science or learning, on which we have not good elementary treatises.

“ With respect to the objection made to the detail of the Professorship or Lectureship, I answer, that it will not *necessarily* operate to the bringing on of the Mathematical and Philosophical Examination earlier than at present, nor to the increase of the expenses of an University Education, by detaining the pupils longer than at present, though the object of it might be more effectually obtained, if one

or other of these changes were to take place. With respect to compelling the attendant students to submit to the proposed *exercises*, this may be left entirely to the management of the Lecturer, who, of course, will consider a *non-compliance* with the regulations proposed as Lectures, in the same light as *non-attendande*.

“ With respect to interfering with the Norrisian Lectures, it is certainly not my intention or wish, that the Ritual Lectures should do so, nor do I see clearly how they can. To do so would be to counteract my own purpose. On the contrary, it is my intention that the Ritual Lectures should be a sort of supplement to the Norrisian, should serve as an humble assistant to them. In answer to the last objection, the concealment of the name of the Founder, I believe I might venture to say, that, if this were the only objection, it would be immediately removed. For my own part, I do not think it altogether right to propose the removal of it, when I consider, that it is of so much more consequence to know the *purpose*,

for which a donation is offered, than the *person*, *by whom* it is offered. I have no hesitation, however, in pledging my word, that it is offered by a person, from whom, if he were made known, the University could not possibly have any objection to receive a favor.

“ I am,

“ Dear sir,

“ Yours most truly,

“ E. PEARSON.”

“ The VICE-CHANCELLOR,

“ Cambridge.”

In consequence of this letter, the Vice-Chancellor again submitted the proposal to the Heads, and forwarded to Mr. PEARSON their further decision as follows:

“ Jesus Lodge,

“ Mar. 9, 1807.

“ Dear sir,

“ I must again apologize to you for delaying so long to answer your last letter, but I assure you I have not been inattentive to it.

Soon after I received it, I consulted our poor friend .Dr. ELLISTON on the subject, and waited to do so again, if his life had been spared. A further delay arose, from my being persuaded we should have seen you here as a Candidate for the Mastership. But I beg leave to add, that we have never had a meeting of the Heads, save that of which I sent you the account, till this morning. At this meeting I read your letter, and copy of your proposed Grace. But the opinion of the Heads remained the same as before.

“ It only remains therefore for you to determine, whether the Grace shall be offered to the Caput, or not. Knowing the sentiments of the Heads, I cannot consistently offer the Grace myself as Vice-Chancellor ; but the power of offering a Grace is open to all the Members of the Senate, and you may commission any friend to do it for you.

“ There will be two Congregations on Friday, the 13th, and if wanted, there may be

one on the Thursday following; and there must be one on the next day. You will please to remember the three days' previous notice required for every such Grace.

" I am,

" Dear sir,

" With great regard,

" Yours most truly,

" W. PEARCE."

" The Rev. Mr. PEARSON,

" Rempstone,

" Near Loughboro'."

On the receipt of this Letter, he communicated the purport of it to Mr. PERCIVAL; but the loss at this time of his warmly attached friend, Dr. ELLISTON, who, besides handsomely mentioning him in his Will, had appointed him to arrange all his papers at the College, appeared to have led him to the determination of abandoning all idea of again bringing the subject before the University in its then constituted body, although strongly urged to do so by Dr. HEY, and many other of his friends.

He, however, addressed a Letter upon the subject of its rejection by the Heads, with a proposed Grace, to the Editor of the *Orthodox Churchman's Magazine*, stating, that the failure of the plan was not owing to any abatement of zeal on his part, or of liberality on that of the intended Founder. Upon the appearance of this Letter, he immediately received from the Rev. JAMES PLUMPTRE, Fellow of Clare-Hall, the following communication:

“ Clare-Hall,

“ April 7, 1807.

“ Rev. sir,

“ Being a constant reader of the *Orthodox Churchman's Magazine*, I had seen, with much pleasure the Proposal for establishing a *Ritual Professorship* in this University, and it was not without much concern that I heard it had been rejected by the Heads. Your letter in the last *Magazine*, p. 208, revived my hopes, that it had not entirely died away. Yet fearing (on the ground, that what is the business of any one, might be performed

by no one), that perhaps the Grace, which you have there drawn up, would not be brought before the Senate, I waited upon the Vice-Chancellor to say, that it was my intention to propose it at the next Congregation. On conversing, however, with different persons upon the subject, I have learned, that it was supposed, that the Heads had not rejected it solely upon the ground of its being for a limited term of years, but that they objected likewise to some of the proposed regulations; as, for instance, 'that the persons, who were to attend them, were to be called upon to *read*, and the *obliging* the young men to attend them.' It strikes me, therefore, that it would obviate these objections, were a clause introduced into the Grace, 'that the Lectures should be given under Rules to be approved by the Vice-Chancellor for the time being, and the Professors in Divinity;' and to this, I trust, you would have no objection. But as I consider it not proper to insert such a clause, without mentioning it to you, and the unknown Bene-

nefactor, I have delayed offering the Grace till such time as I shall be favoured with your answer.

“ It is a pity the Institution could not be rendered permanent. We should be cautious of intruding upon the generosity of the Benefactor ; but, as he is, no doubt, a person with a large fortune, and a large heart to make use of it, he might possibly, were it hinted to him, give a sum of money down, from the Interest of which, a *permanent* Professorship or Lectureship might be established.

“ A Stranger thus addressing you, Sir, requires perhaps some apology, but I was unwilling, as I before observed, that the matter should die away merely for want of a person to offer the Grace. The writer of this, remembers Mr. PEARSON as a Preacher in the University, and is acquainted with many of his Publications ; and the Character which Mr. PEARSON holds in the World, makes him desirous to

see him in a situation, which he is confident he would so well fill, and from which he hopes so much advantage.

“ I am, Rev. Sir,

“ With great respect,

“ Your obedient humble servant,

“ JAMES PLUMPTRE.”

“ The Rev. E. PEARSON,

“ Rempstone,

“ Near Loughboro’.”

To this Letter Mr. PEARSON replied as follows :

“ Rempstone, near Loughboro’,

“ April 10, 1807.

“ Rev. Sir,

“ I was yesterday favoured with your Letter of the 7th, and, though I am not prepared to return a full answer to it, I am desirous of taking the earliest opportunity of expressing the satisfaction I feel, at your entertaining the same sentiments with myself re-

specting the Ritual Institution, and of returning you my thanks for your polite attention to me.

“ As the intended Founder has been so liberal towards me as to say, that he should be ready to accede to any plan of giving the Ritual Lectures, which I should judge likely to answer the intended purpose, I might reply to your question without consulting him. I think it right, however, to consult him; and will therefore request the favour of you to suspend the execution of your intention respecting the Grace, till I shall be enabled to inform you of his sentiments. I am, besides, of opinion, that it may be favourable to the success of the Grace, if an opportunity be previously given of having the subject more fully discussed in the University, than, as I conceive, it hitherto has been. The interest, which you have kindly taken in the business, will, I doubt not, contribute to this good effect.

“ It seems desirable, that the Grace should

not be offered, till there appears a pretty good probability of its not being stopped in the Caput: the recent rejection by seven Heads may, I fear, be laid hold of by those, who are hostile to the measure. But this, I should imagine, will be less likely to happen, in proportion as the measure is understood to be generally approved of by the University.

“ So far as I am personally concerned, I should have no objection to give the Lectures under regulations, to be approved of in the manner you propose; but I much doubt, whether a clause to that effect, would remove the opposition of the Heads. The Grace, as it now stands, would give me no authority, either, to enforce the *attendance* of the young men, or, to oblige them to take a *part* in the proposed exercises. With respect to these particulars, I should have to manage as well as I could. The nearer I come to my plan, the more useful, probably, would my Lectures be; but in cases of this nature, it too often happens, from the weakness or distrust of the

parties concerned, that there is a great difference between *theory* and *practice*. Of course, only those young men, who are intended for Orders, will be expected to attend ; and it might be hoped, that many of those would willingly engage in exercises which promised to render them more useful, and therefore more respectable in their profession. It would be my part to *persuade* them to this. If any thing of a compulsive nature were to be added, it must arise from the express intimation of the Bishops, that they required attendance at such Lectures.

“ The success of the Lectures, however, will very much depend upon the general light, in which they are regarded by the University.

“ I am, Rev. Sir,

“ With much respect,

“ Your obedient servant,

“ E. PEARSON.”

“ The Rev. JAS. PLUMPTRE,

“ Clare-Hall,

“ Cambridge.”

Mr. PEARSON forwarded Mr. PLUMPTRE's Letter to Mr. PERCIVAL, and on hearing from him, he again addressed the former Gentleman as follows:

“ Rempstone,

“ May 4, 1807.”

“ Dear Sir,

“ Having received such an answer from the intended Founder of the Ritual Institution as I had anticipated, I will no longer delay to speak more positively, respecting the proposal contained in your obliging letter of April 7th, than I did when I acknowledged the receipt of it.

“ I am very willing to give the Ritual Lectures under any regulations, which may not essentially interfere with the intended purpose; and I can hardly conceive, that regulations, which would so interfere, are likely to be proposed by any persons, to whose approbation you, or the Senate, would be desirous of submitting them. If, therefore, you should

be of opinion, that the introduction into the proposed Grace of such a clause, as you mention, is likely to make way for its passing without opposition, or at least without much opposition, I shall have no objection to your making the attempt. Whether it is likely to so pass, is, of course, a matter of judgment; but you may be assured, that I shall most easily pardon you, if you should happen to judge wrong. It is probable, indeed, that you have, ere now, obtained further knowledge of the objections, which the Heads entertained; and, if these objections should extend to the *measure* itself, and not be confined to the *mode*, you will probably think it more advisable to drop the pursuit of it, or at least to defer it for the present.

“ I am,

“ Dear Sir,

“ Yours most obediently,

“ E. PEARSON.”

“ The Rev. JAMES PLUMPTRE,

“ Clare-Hall.”

Nothing further appears to have been done, and as the University was then engaged in the thought of an approaching General Election, the subject was allowed to drop altogether.

To Mr. PERCIVAL himself, the rejection of the proposal was a source of deep regret, and although the attempt was unsuccessful, yet it did not lessen the merit due to such a generous action. It is rarely indeed, that such acts as these, are witnessed as proceeding from private individuals, and still less so, when public approbation, too often the spur to noble deeds, is not, as was the case in this instance, the object sought. In consequence of this correspondence, an intimacy arose between Mr. PERCIVAL and Mr. PEARSON, which ripened into a friendship that terminated only with his life; and, as a late Biographer has remarked, was, "a connexion as honorable to the Statesman, who sought a sincere and judicious adviser, in preference to a zealous partisan, as to the Churchman, who imparted his thoughts on

ecclesiastical affairs most honestly and conscientiously, without the remotest view to any personal advantage."

Upon the decease of Dr. ELLISTON, he was strongly urged to offer himself as a Candidate for the vacant Mastership of Sidney-College; but the preference that he had always given to a retired life, resolved him upon declining to engage in the contest: a friend of his, the Rev. Mr. WOLLASTON, was upon that occasion elected.

In March, 1807, Mr. PERCIVAL, in a Letter to Mr. PEARSON, after regretting the decision of the University upon the proposed Ritual Professorship, writes as follows:

" March 23rd, 1807.

" Dear Sir,

" The temperate view which I have observed that you take upon the subject of the Prophecies, led me, long before this correspondence had commenced, to wish very

much that you could be prevailed upon to undertake to preach the Lectures on Prophecy in Lincoln's Inn Chapel, under the appointment of the Trust created for that purpose by Bishop WARBURTON. I think I could find the means of prevailing upon the surviving Trustee to nominate you to that duty, if you would undertake it. I have not however, nor will I, till I hear from you, mentioned the subject to him; and if you will favor me with your answer upon this point, I will furnish you with all particulars respecting the appointment. I fear the pecuniary emolument is very small.

“ I am,

“ Dear sir,

“ Your most obedient

“ humble servant,

“ SP. PERCEVAL.”

“ Rev. Mr. PEARSON,

“ Rempstone,

“ near Loughboro’.”

He communicated the contents of this Letter to his Brother, MR. WILLIAM PEARSON of

Ipswich, together with his thoughts of declining the offer, who, in writing to him on the subject, says, "That you should decline such a proposal has never entered my imagination; and I must be allowed to say, that, I think, you have declined too much already. The offer is only inferior to the Mastership of the Temple, the emolument being so much less considerable. The Theatre of exertion is to the full as respectable, and I very much hope you will be elected Lecturer. I should be happy to see you drawn from the obscurity of Rempstone, where your endeavours fall so far short of the effect they ought to produce." Finding his Brother to be so earnest in his wishes, he acceded to Mr. PERCEVAL's request in the following Letter:

" March 28, 1807.

" Dear Sir,

" I am desirous of not delaying to thank you for your Letter of the 23rd, and of replying to those parts of it, which seem to require a reply, though I feel rather fearful,

that, by writing to you at this particular juncture, I may trespass upon moments, which must be already sufficiently occupied. I will begin, however, with saying, that I hope you will take no more trouble about my Letter, than that of reading it, till you are fully at leisure to do so, and that I shall give you credit, without hearing from you, of your doing every thing respecting it, that is proper to be done.

“ You mention the probability of political events bringing your friends into power, and I see, by the papers, that you, yourself, make an important part of the new Administration. I most sincerely rejoice at this circumstance, because I am persuaded, from the sentiments you have evinced, in the correspondence with which you have honored me, that you will employ your influence in promoting, I say not the good of your *Country*, (though that, I am sure, will not be neglected), but *the glory of God* and *the general good of mankind*. This being the case, the circumstance of your being

entrusted with power, cannot but prove a source of enduring happiness to yourself.

“ With respect to the Warburtonian Lectureship, as I have sometimes wished for an opportunity of delivering my sentiments on Theological subjects before a more intelligent audience, than that which I am accustomed to address, I cannot, even though I have not particularly applied myself to the study of *prophecy*, hesitate to accept the offer of your services in endeavouring to procure the appointment for me. I have hitherto only hovered over the subject of prophecy, and have not fairly plunged into it. As, however, I have always intended to do so, it may be useful for me to have an incitement to execute my intention; and I perhaps shall be able, without neglecting the object, which the Lecturer is to have in view, to introduce observations of a more general nature. I need not give you the trouble of sending me any particulars relating to this Lectureship, as I presume they may all be collected from the Extract from the Deed of

Trust, prefixed to Bishop HURD's Sermons on the Prophecies, which I happen to have. I take for granted, that the first Lecture ought to be given Nov. 29.

" I am, Sir,

" Very respectfully

" and sincerely yours,

" E. PEARSON."

" The Right Honble

" SPENCER PERCEVAL."

Mr. PERCEVAL, on receipt of this Letter, took the earliest opportunity of consulting the Trustees, who at once consented to Mr. PEARSON's appointment, which he thus announced to him :

" October 7, 1807.

" Dear Sir,

" I am now authorised by Lord MANSFIELD to announce to you your appointment, by the Warburtonian Trustees, to preach in Lincoln's Inn the Lectures on Prophecy.

“ Any further particulars or information, if any you require, I will gladly endeavour to procure for you. This appointment will necessarily bring you to Town, and I trust you will permit me to avail myself of that occasion to make myself acquainted with you.

“ I have the honor to be,

“ Dear Sir,

“ Your very faithful humble servant,

“ SP. PERCEVAL.”

“ The Rev. Mr. PEARSON,

“ Rempstone,

“ Near Loughboro’.”

To this Letter Mr. PEARSON forwarded the following answer :

“ 21st October, 1807.

“ Dear Sir,

“ When your Letter of October 7th reached me, I was on a visit in Suffolk ; and, as it did not seem to require an immediate answer, I deferred to thank you for it till my return home.

“ I feel greatly obliged by the confidence which you and Lord MANSFIELD have been pleased to place in me, and it shall be my endeavour to do as little discredit to your choice as possible. . I do not think that I need give you any trouble in procuring information for me respecting the Lectures. I take for granted, that the first Lecture is to be delivered on Sunday, the 29th of November. I intend therefore to be in London a few days before, and shall probably be able, by communicating with the Reader of Lincoln’s Inn Chapel, to obtain the knowledge of any particulars of etiquette, of which I may stand in need. At that time I shall most readily embrace the opportunity of having the pleasure, and honour, of paying my personal respects to you.

“ I remain,

“ Dear Sir,

“ With much respect,

“ Your obliged and obedient servant,

“ E. PEARSON,”

“ The Right Honble

“ SPENCER PERCEVAL, M. P.”

These Lectures, in the form of Sermons, were ordered by the Trustees to be delivered by Mr. PEARSON three times a year, for four successive years. The object of them was, to prove the truth of Revealed Religion in general, and of the Christian Religion in particular, from the completion of those Prophecies in the Old and New Testament, which relate to the Christian Church, especially to the Apostacy of Papal Rome. He proceeded to Town in the month of November following, for the purpose of commencing these Lectures, at which time he first became personally acquainted with Mr. PERCEVAL. He concluded these Sermons early in the year 1811.

The talent, and deep research, which he displayed in the fulfilment of this important undertaking, proved him to be perfect master of the subject treated ; and they were highly approved, both by the Trustees of Dr. WARBURTON, and by the Benchers of Lincoln's Inn, before whom they were delivered. They were afterwards published at the expense of

the Trustees, in pursuance of the Will of the Founder.

In the same year that he was appointed to the Lectureship, he published a Letter addressed to Mr. PERCEVAL, entitled, "Remarks on the Dangers which threaten the Established Religion, and on the Means of averting them."

After the election of Dr. WOLLASTON, the Jacksonian Professor, to the Mastership of Sidney, it was appealed against, and the Senate declared his election void. Mr. PEARSON being again strongly urged by all his friends to offer himself, he at last yielded to their entreaties, and proceeded to Cambridge for that purpose, when he was unanimously elected, on which occasion he received by Royal Mandate the Degree of D. D. In the same year, 1808, he was appointed Vice-Chancellor. In 1810, he was elected Christian Advocate by the University, an Office instituted by the Will of the Rev. JOHN HULSE: the duties of it were, to compose every year an answer to all

such objections against the Christian Religion, as might seem to require an answer, and likewise to satisfy any objections in a private way, that might be brought by any candid enquirer against the same. In compliance with the duties enjoined by that appointment, he composed, and printed in that year, his "Hulsean Defence," being "An Essay on the Pre-existence of Christ:" to which was added, 1st, "A Sermon on the Doctrine of the Trinity," and, 2nd, "A Proposal respecting the Athanasian Creed."

The late Rev. CHARLES SIMEON of King's College, sometimes preached at St. Mary's, and on one occasion he delivered a Sermon, entitled, "Evangelical and Pharisaical Righteousness compared." As this Sermon, as well as others sometimes delivered at St. Mary's, had been reprobated by a great majority of the Members of the University, Dr. PEARSON felt himself called upon to publish "Cautions to the Hearers and Readers of Mr. SIMEON's Sermon," to guard them against imbibing the er-

rors which he conceived that Sermon to contain. This publication he sent to him. Mr. SIMEON wrote a reply, entitled, "Fresh Cautions to the Public;" but feeling that public discussion upon doctrinal points seldom aided the cause of truth, which both parties were equally anxious to promote, he declined all further controversy, and addressed the following handsome Letter to Dr. PEARSON:

" King's Coll.,

" Feb. 28, 1810."

" Rev. Sir,

" I beg leave to return you my very sincere thanks for your polite note, and for the present of your new publication with which it was accompanied: and I request you to accept the assurances of my esteem and regard, together with the Postscript to my public letter. It is indeed a matter of regret to me, that my public correspondence wears a different aspect from what I could have wished. Glad should I have been, exceeding glad, if circumstances would have allowed me to waive every

unpleasant remark, and to confine myself altogether to such expressions of respect, as truth would have dictated, and your general character demands. Believe me, sir, it is painful to me to make any observations which may have a tendency in any degree to lower you in the estimation of the public. I can say with truth, that though it certainly is gratifying to me to feel my ground firm, I regret exceedingly the necessity of making it so at your expense; and account even victory itself painful, when gained on such terms.

“ To show that I am not unwilling to satisfy your mind privately, whilst I decline any further public controversy, I will most cheerfully assign to you my reasons for inserting in “ The Churchman’s Confession” the note that related to Dr. MARSH. That, which you yourself have now publicly asserted, was at the time universally understood to be the fact; namely, that Dr. MARSH’s Sermons were preached professedly in opposition to the peculiar doctrines maintained by me and my

friends. It was not in my power to attend any of them myself, because I was always professionally engaged ; but the accounts I heard from all quarters were, that the sentiments intended to be refuted were very incorrectly stated ; and, consequently, that very erroneous opinions respecting my sentiments were circulated through the University. It was given out by Dr. MARSH himself, that he intended to publish his Sermons : in which case I should have had an opportunity of disclaiming any of those sentiments which had been erroneously imputed to me, and of vindicating those which I really entertained. In hopes of finding such an opportunity, I waited a considerable time : but when it became very doubtful whether any such would be afforded me, I got a turn at St. Mary's, on purpose that I might state my sentiments plainly and fully to that audience, which had been taught to regard them with suspicion and distrust. I selected a text the most appropriate that I could find, and a subject the most satisfactory that could be imagined, the Confession in our

Liturgy. Having delivered the sermon, I printed it; and, in a note, expressed my hope that Dr. MARSH's Sermons, if printed at all, might be printed *precisely as they were delivered*. My reason for this was, that I wished Dr. M. to know, and the University to know, that I was ready to maintain my sentiments, if upon further investigation I should think them true, or to submit to his correction of them, if they were false. That a prejudice had been excited against me and my sentiments was manifest: and if it was well-founded, I had no objection to its being confirmed; but, if it was ill-founded, I apprehend you yourself, Sir, will think I was justified in wishing to remove it. But, if Dr. MARSH should preach one thing, and print another, it would be impossible for me to remove that prejudice by any means: the evil that had been done, would remain; and I should have no remedy. But if he should *not* print his sermons *at all*, my open profession of a willingness to have my *reputed* sentiments exposed, was a pledge to the Public, that I was not ashamed of those

which I really maintained, or afraid to discuss them even with such an able antagonist as Dr. MARSH.

“ Had my request been made to a Gentleman who merely preached an occasional Sermon, or who did not professedly strike at me, it would have been unreasonable, I grant ; but in Dr. M.'s case, who had been a long time preparing his Sermons, and with an avowed intention to print them, such a request was no other than what I might reasonably make, and no other than what equity would have required him to comply with. It imposed no necessity on him to print them ; but only, in the event of his printing them, to give me a fair opportunity of answering for myself.

“ As you have not mentioned any thing respecting a later Sermon of mine, entitled, ‘ The Fountain of living Waters,’ I might properly enough omit to notice it myself. But, as in that I took the liberty of stating my views of a subject which I thought had

been misstated by Dr. M. on the preceding day, I think it right to mention, that I acted precisely on the same principle as in the former case. He spoke of a whole class of people who entertained some absurd sentiments, which he controverted. Of the class that he referred to, I had never heard ; nor do I at this moment believe that any such persons (with the exception of perhaps some enthusiastic individuals) are to be found in England. What *my* sentiments on that subject were, I stated ; and thereby showed, that, whoever they might be, *I* was not one of them. But whilst I thus turned off the shafts from myself, and showed, that the errors which he opposed were not countenanced by me, I did not utter a word that could be construed into a reflection upon him : on the contrary, I expressed the high respect I bore towards him for his zeal in the cause of Sacred Literature, and endeavoured, as far as my feeble testimony could reach, to confirm his well-earned reputation. This I thought the proper conduct to observe towards one, from whom in

other respects I widely differed : and, I can truly say, it was very gratifying to me to have so good an opportunity of offering him my public acknowledgments.

“ This, Sir, is the kind of conduct which I would wish to see, wherever a difference on religious subjects exists : and I desire, that if our little controversy do not bring us nearer to each other in sentiment, it may at least not be suffered to operate to the diminution of our mutual regard.

“ In forbearing to answer your last publication, I have shown that I wish to avoid controversy. Not that I desire to shun it on account of any apprehended weakness of my cause ; but because I know, and feel within myself, (as most probably you also do), that controversy is hurtful to the spirit : it leads us to find pleasure in detecting and exposing the errors of an adversary ; and gratifies, both in the writers and readers, some of the worst passions of the heart. Happy shall I be, Sir,

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to have no occasion ever to resume it, and happy to embrace every opportunity of approving myself, in deed as well as word,

“ Sir,

“ Your most devoted Servant,

“ C. SIMEON.”

“ The Revd. E. PEARSON, D. D.,

“ Rempstone, near Loughboro’.”

“ Dr. PEARSON felt himself called upon to publish “ Remarks on Mr. SIMEON’s Fresh Cautions,” and in doing so closed the controversy ; not, however, without again publicly repeating his respect for Mr. SIMEON as a Preacher, and as a zealous advocate in the cause of religion. He forwarded these two publications to Dr. SUTTON, Archbishop of Canterbury, from whom he received the following very flattering acknowledgment :

“ Lambeth Palace,

“ April the 21st, 1810.

“ Revd. Sir,

“ I thank you for your two Pamphlets,

which I have read with great satisfaction. It is not enough to say, that I perfectly agree with you in your strictures on Mr. SIMEON's doctrines: I approve the temper in which they are conveyed, and what is not least important, the academical authority from which they proceed. Nothing short of such authority can protect the Students from the mischief that surrounds them.

“ I have the honor to be,

“ Revd. Sir,

“ Your faithful humble Servant,

“ C. CANTUAR.”

“ The Revd. Dr. PEARSON,

“ Lodge,

“ Sidney College,

“ Cambridge.”

The exertions consequent upon his many important and arduous appointments, visibly affected his health, being always of a delicate constitution. He, however, endeavoured to conceal from his anxious relatives and friends, the fatal symptoms which so soon removed him

from his sacred duties. No serious apprehensions were entertained for his safety, but whilst taking his accustomed walk in the garden of his Parsonage at Rempstone, he was suddenly seized with apoplexy, from which he never recovered sufficiently to articulate ; and expired after a few days illness, to the inexpressible anguish of his relatives and friends, and the deep regret of all who had the happiness to know him, on the 17th of August, 1811. Between him and his brother, Mr. WILLIAM PEARSON, the warmest and most sincere affection had always existed ; and on hearing of his illness, the latter lost no time in repairing to Rempstone, but, alas ! ere he arrived, the vital spark had fled. Mr. PEARSON immediately wrote the following Letter, to communicate the afflicting intelligence to his Sister in Ipswich :

“ Rempstone,

“ 19 Aug., 1811.

“ My dear CHARLOTTE,

“ I received the intelligence of the alarming state of our poor brother so late on

Friday evening, that I had not time to give you a call before I was obliged to set off. I gave directions, however, that you should know it in the morning. Immediately on my arrival in Town, I went to our Sister, and found she had received a more favourable account. I waited with the utmost anxiety till she had received her letter on Saturday morning, and the account was still favourable. Snatching at every shadow of hope, I foolishly buoyed myself up with the flattering expectation that the worst was gone by. Determined, however, to get to Rempstone with all possible expedition, I reached this place on Sunday morning soon past seven. I walked from Loughboro', and with an anxious and palpitating heart, I enquired how the poor creature was. Alas! I found all my hopes vanished. The complaint, which was a decided apoplexy, had given way at first to medical applications, and he became sensible; but the attack was so strong, that the effects returned again, and baffled every effort to subdue it. Thus it has pleased God to deprive us of one of the most affectionate

and best of Brothers, and He has deprived the world of one of its most shining ornaments. His loss is irreparable. To those who shared his love and affection, it is one of a most heart-rending nature. For my own part, I quite sink beneath the weight of it. Yet it is our duty to struggle against such despondency, and I will endeavour to do it. He is happy. If any human being may, through the merits of our SAVIOUR, confidently indulge the hope of happiness, he may—he, whose whole life was devoted to his duty, and to the improvement of his mind in virtue and goodness. The call was sudden, but I think we may feel assured he was in a state of preparation, as his constant object was to act in every instance in conformity to the Will of God. We mean to pay the last sad duties to his dear remains on Wednesday, after which I shall, with a most afflicted bosom, set off for Ipswich. You know exactly how very tenderly he and myself were always attached to each other. You can judge, therefore, what a violent effect this sudden and unexpected separation must have

upon my mind. It has nearly burst my heart, and driven me from my senses. I ought to endeavour to give you consolation, but in attempting this, I find I stand greatly in need of it myself.

“ Believe me,

“ Yours most affectionately,

“ WM. PEARSON.”

The melancholy news was within a few days conveyed to Mr. PERCEVAL, who addressed the following Letter to Mr. PEARSON:

“ Downing-Street,

“ Aug. 20, 1811.”

“ Sir,

“ I thank you for the honour you have done me, in believing that I should feel a deep concern in the event which your Letter of yesterday's date announced to me. I can assure you I most sincerely and deeply lament

it. I consider it as a serious public loss, and from the manner in which your Brother was pleased to favor me with his attention and kindness, I feel it is a great personal one to myself. My acquaintance with him was not of very long standing: it arose entirely out of the respect which I entertained for him, from the perusal of some of his writings. This opened a communication between us, which he permitted me to improve in his occasional visits to Town. My observation of him upon these occasions, confirmed the good opinion which his Writings first gave rise to. I can easily conceive how his near connexions must feel his loss. If he has left any unpublished works behind him, I hope they will not be withheld from the world, *nor given to it*, without being first submitted to the judgment of some of his enlightened Friends. From what I have heard him say, I should think one of the Doctor HEYS, or perhaps both of them, stood most high in his opinion; but upon this point, you probably, or Mrs. PEARSON, must be better

able to judge. I beg you will, at a convenient time, present my respects and condolences to Mrs. PEARSON.

“ I have the honor to be,

“ Sir,

“ Your most obedient

“ humble servant,

“ SP. PERCEVAL.”

“ WM. PEARSON, Esq.,

“ Rempstone Rectory,

“ near Loughboro’.”

Mr. PERCEVAL had been anxious to present Dr. PEARSON with a Bishopric, and had informed him of his intention of doing so, upon one becoming vacant. His lamented death however, prevented his having that honour conferred upon him, which, had his life been spared, he would have obtained within a short period. Dr. PEARSON left no family, but his Widow survived him several years.

The following notice of the subject of this

Memoir is from the pen of his friend, the late
THOMAS GREEN, Esq., of Ipswich :

“ Dr. PEARSON's piety was deep and fervent, but by no means of an austere or repulsive character : it mingled, on the contrary, in the kindest manner, with the whole texture of his thoughts and actions ; and blending hope with resignation. shed a cheerful serenity, and perpetual sunshine on his mind, through all the vicissitudes of life.

“ In politics he rarely, if ever, took an active part. He appeared, in general, favorably disposed towards the measures of government, partly, from a serious sense of the Christian duty of submission, and partly from a presumption which he indulged, that those measures, under the correctives of our happy constitution, would, in most instances, be consonant to policy and justice : but he was no blind nor bigoted adherent : he never scrupled to lament what he conceived to be the errors of those in power ; and he was always inclined to put the

most liberal construction on the motives and characters of their opponents.”

After noticing his exertions in his parochial duties, he thus proceeds :—“ But, perhaps, the scene in which this incomparable man appeared most engaging, was one, which sometimes proves a severe trial, even to sterling worth, and is ever a sure exposé of empty pretensions—the quiet intercourse of domestic society. As a friend and companion, he was truly delightful ; the more you saw of him, the more you wished to see ; and the more reluctantly you parted. Though never shunning serious discussion when it arose, and admirably qualified to take the lead in such conversation, he never courted it ; but seemed rather to luxuriate in an easy pleasantry, and playful humour, peculiarly his own, quite enchanting to such friends as knew the real value of the man, and captivating even to those who were little aware of the talents and attainments which this sportiveness concealed.

“ In the inmost recesses of this kind being, but trained by constant discipline, and known only, in its sensibilities, to the most confidential of his friends, throbbed a heart exquisitely tender and susceptible.” He then speaks of the long and confidential intercourse which existed between them, and concludes by saying, “ It has never been my good fortune to meet with any character, which, on a deliberate review, I can pronounce so truly amiable, estimable, and exemplary, as that which I have here endeavoured, however imperfectly, to commemorate.”

THE END.

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